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THE  
HISTORY OF LEOMINSTER,  
OR THE  
NORTHERN HALF  
OF THE LANCASTER  
NEW OR ADDITIONAL GRANT,  
FROM JUNE 26, 1701,  
THE DATE OF  
THE DEED FROM GEORGE TAHANTO, INDIAN SAGAMORE,  
TO JULY 4, 1852.

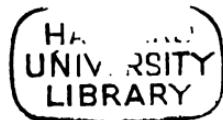
By DAVID WILDER.

FITCHBURG:  
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of class 1857



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## P R E F A C E.

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LEOMINSTER, December 3, 1851.

This day I commence the work of preparing a history of this town from its earliest existence as a purchase from the Indians. And in view of my incompetency to perform a task of so great responsibility, in a manner satisfactory to myself or to others, I am ready to exclaim,

O, that some abler native son  
Had written out what I've begun;  
'Tis too important to be lost,  
And 'tis too late to count the cost.

Submitting myself however, to the disposal of that Almighty Being through whose goodness my life has been spared beyond the common age of man, I would humbly pray for a few months more, and that He will continue my health, and grant me strength, both of body and mind, to complete an undertaking which, as I trust and believe, may not be wholly uninteresting to those who are at present, or who may hereafter be citizens of this town.

DAVID WILDER.

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December 3, 1852.

It is done. My prayers have been answered. My life has been prolonged. My health and strength, both of body and mind, have been preserved. The work which, a year ago, was commenced with doubts and fears has been completed. And while I would be truly grateful for the unmerited favors of the past, I would for the future humbly submit myself to Him who has sustained me through a long and diversified life of difficulties and trials.

I regret exceedingly that the following pages could not have been written by some one whose education is superior to mine; but such as they are I cheerfully submit them to my friends, not doubting but that when they read, instead of criticising the language, they will "put on charity." My business has been principally with the facts. And although no inconsiderable portion of them have been written from memory and oral tradition, yet I have had recourse to the Records of the Church, the town, the County, the State, and the Proprietor's Book. And I have also extracted, and in some instances rather copiously, from the Centennial Discourse preached by the Rev. R. P. Stebbins, in 1843, from the History of Lancaster, by J. Willard, Esq.; that of Sterling, by I. Goodwin, Esq., and some others. So that instead of being a work of mine, the book may with propriety be considered a compilation from the works of others.

And now I would return my thanks to those friends who have kindly furnished me with statistical and other facts concerning the Churches, the Agricultural, the Manufacturing, the Mechanical and other interests of the people here.

I feel myself under particular obligations to the Rev. Amos Smith, and to the Messrs. J. C. Allen, Leonard Burrage, James Bouteille, Charles H. Colburn, Samuel M. Carter, Wm. F. Howe, John Gardner, Amos Haws, Jabez B. Low, J. C. Lane, Luke Lincoln, G. & A. Morse, Josiah and Sewall Richardson, Albert Stratton, of this town; and to Hon. O. B. Morris, of Springfield, Charles G. Prentiss, Esq., of Worcester, Charles W. Lovett, Esq., of Boston, Silas Bruce, Esq., of Townsend, Doctor P. T. Kendall, of Sterling, Mr. S. C. Simonds, of Norwich, Vt., Hon. John Prentiss, of Keene, and Mr. Asa Kendall, of Mount Vernon, N. H., and Hon. Timothy Boutelle, of Waterville, Maine.

If, with their aid, I have been instrumental in preserving such a knowledge of past events as may be interesting and useful to posterity, my reward is ample and sure.

DAVID WILDER.

## HISTORY OF LEOMINSTER.

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In order to render the history of this town the more intelligible, it is proper, and even necessary, to give some account of Lancaster and Sterling, with both of which it has been intimately connected.

Joseph Willard, Esq., in his history published in the Worcester Magazine for September, 1826, says: "The first settlement of Lancaster goes far back in the early history of Massachusetts. It was the tenth town incorporated in the County of Middlesex, and precedes, by many years, every town now within the limits of the County of Worcester. Indeed, no town, so far from the sea coast, excepting Springfield, was incorporated so early. \* \* \* The plantation at Nashaway was undertaken sometime in 1643. The whole territory around was in subjection to Sholan or Shauman, Sachem of the Nashaways, and whose residence was Waushacum, now Sterling. Mr. Thomas King, of Watertown, united with a num-

ber of others, and purchased the land of Sholan, viz: ten miles in length, and eight in breadth; stipulating not to molest the Indians in their hunting, fishing, or planting places. This Deed was sanctioned by the General Court. It covered a considerable portion of the towns of Harvard and Bolton, the whole, or nearly the whole of what is now Clinton, and one half mile in width on the Easterly side of Sterling. But not much progress was made in the settlement for eight or ten years. The Town was incorporated May 18, 1653, (O. S.,) there being then but nine families in it."

"The inhabitants were ordered to take care that a Godly minister be maintained amongst them, that no evil persons, enemies to the laws of this Commonwealth, in judgement or practice, be admitted as inhabitants, and none to have lots confirmed to them, but such as take the oath of fidelity."

The affairs of the town seem to have proceeded with tolerable quiet for more than twenty years from the first settlement, till 1674. The population had increased quite rapidly and was spread over a large part of the township. The Indians were inclined to peace, and, in various ways, were of service to the inhabitants. But this happy state of things was not destined to

continue. The day of deep and long continued distress was at hand. The natives with whom they had lived on terms of mutual good will, were soon to become their bitter enemies: desolation was to spread over the fair inheritance: fire and the tomahawk, torture and death, were soon to be busy in annihilating all the comforts of domestic life. On the 22d day of August, 1675, eight persons were killed, and on the 10th of February following, early in the morning, the forces of several tribes of Indians, led by Phillip, made a desperate attack upon the town in five different places at once. From fifty to fifty-five persons were either killed or taken prisoners. And in about six weeks afterwards all the houses but two were destroyed, the town was deserted, and for more than three years Lancaster remained without an inhabitant. No record exists by which the precise time of the re-settlement took place; but it was probably in the spring of 1680. Some of the first planters, or their children, who were still living, returned, accompanied by others. Of the former were the Prescotts, Houghtons, Sawyers, Wilders, &c. A number of brothers by the name of Carter came in soon afterwards from Woburn, and were the descendants of the first minister of that town.

The civil history of Lancaster from 1680 to 1724, excepting what is preserved by Mr. Harrington, is probably lost; what progress therefore the town made in population and wealth for thirty years after its re-settlement is unknown. It is however certain that during this whole period the Indians continued hostile, and at nine different times made depredations on the inhabitants, killing some, taking others captive, and burning their dwellings and their meeting-house. The first was on the 18th of July, 1692, when a party of the Indians attacked the house of Peter Joslin, and murdered his wife, three children, and a widow by the name of Whitcomb, who resided in the family. Joslin himself, at the time, was at work in the field, and knew nothing of the terrible calamity that had befallen him, till his return home. Elizabeth How, his wife's sister, was taken captive, but was afterwards returned. Another child of his was put to death by the enemy in the wilderness.

Being a lineal descendant from Joslin on my mother's side, I am able, by tradition, to add some particulars to the above account. One of the little boys in the morning requested leave to go into the field with his father, assigning as a reason that he had seen some red men in

the hemp ; but the father heeded him not. It was baking day with Mrs. Joslin, and she defended herself against the Indians with the bread-shovel, till she received a death wound from a tomahawk. Elizabeth How was spinning on the little wheel ; and probably was spared on account of the sweet melody she was making with her voice. The Indians used to make her sing to them in her captivity. Peter Joslin, who out-lived his fourth wife, died at the house of his son John in this town, April 8, 1759, aged 94 years, and his grave is in the north-east part of the old burying ground.

“ The last attack was on the 5th of August, 1710, and the last person killed was an Indian boy at work with Nathaniel and Oliver Wilder.”

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#### THE LANCASTER NEW OR ADDITIONAL GRANT.

It must be a source of satisfaction to the owners of real estate, to know that they have acquired it honorably, paid for it honestly, and obtained a good and sufficient title to it. Thus it was with the New Grant. In October, 1679, a committee was appointed by the County Court, under a law then in force, to re-build

the town of Lancaster, and it is not improbable that some encouragement of an additional grant was held out to the first settlers to induce them to return. And this circumstance may have led to the error in the sermon preached on leaving the old meeting-house, Oct. 12, 1823, by the late Rev. Mr. Conant, in which he says that "the first grant of this town must have been prior to the year 1680." That no such grant was either confirmed or made till many years afterwards, will appear by the following documents copied from the history of Sterling, by the late Isaac Goodwin, Esq., and published in the Worcester Magazine for 1826. The first agreement was made in 1701.

The following is a copy of the Indian deed of the New Grant, the bargain with George Tahanto and other Indians, for lands of them purchased.

"Know all men by these presents, that I, George Tahanto, Indian Sagamore, for and in consideration of what money, namely, twelve pounds, was formerly paid to Sholan, my uncle, sometime Sagamore of Nashuah, for the purchase of said township and also forty-six shillings formerly paid by *Insigne* John Moore and John Houghton of said Nashuah to James Wi-ser, alias Quenepenett, now deceased, but espec-

ially for and in consideration of eighteen pounds paid part, and the rest secured to be paid, by John Houghton and Nathaniel Wilder, their heirs, executors and assigns forever, a certain tract of land on the West side of the Westward line of Nashuah township, adjoining to said line, and butts southerly for the most part on Nashuah river, bearing westerly towards Wachusett Hills, and runs northerly as far as Nashuah township, and which lands and meadows, be it more or less, to be to the said *Insigne*, John Moore, John Houghton, and Nathaniel Wilder, their heirs and assigns, to have and to hold forever. And I, the said George Tahanto, do hereby promise and engage to procure an order from the honored General Court, for their allowance and confirmation of the sale of said lands as aforesaid, and also that I will show and mark out the bounds of said land in convenient time, not exceeding four months, and also to make such deeds and conveyances, as may be necessary for the confirmation of the premises, and that also I, the said George Tahanto, do by these presents, fully notify and confirm, all and every, the said township of Nashuah, alias Lancaster, to the Inhabitants and Proprietors thereof according as it was formerly granted to them or their an-

cestors by my Uncle Sholan, and laid out to them by Ensign Thomas Noyes, and confirmed by the Hon. General Court. For the performance of all the above said, I, the said George Tahanto, have set my hand and seal this twenty sixth day of June, in the 13th year of the reign of our Sovereign Lord, William, the Third, over England, &c., King, Annoque Domini, 1701.

Signed and Sealed in presence of

GEORGE TAHANTO, his O mark.

MARY AUNSOCAMUG, her ) mark.

JOHN WONSQUON, his ) mark.

JOHN AQUITTICUS, his I mark.

PETER PUCKATAUGH, his P mark.

JONATHAN WILDER.

JOHN GUILD."

The above is a copy of the deed as it stands upon the Proprietor's Records.

The following is the confirmation "Annoque Regni Annae Reginæ Duodecimo." "At a Great and General Court or Assembly for her Majesty's province of the Massachusetts Bay in New England, begun and held at Boston, May 27, 1713.

<sup>a</sup> In Council.—The report of the Committee upon the surveys of land prayed for by Lancaster, Nov. 21 and 22, 1711.

“Whereas, we the subscribers, viz: Jonathan Prescott, John Farnsworth, and Samuel Jones, are a Committee appointed to view a tract of land, petitioned for by the Inhabitants of Lancaster, and to make report to the General Court, for their consideration, we have accordingly been upon the spot, the days above dated, and proceeded thereupon as follows: *Imprimis.* We began at the proper bounds of the Lancaster plantation, and thence run our line upon a Northwest point or thereabouts, along by the Southwest side of Masshapauge and Unkachewalwick Ponds extending said line three miles, from thence we made an angle running near upon a S. W. point, crossing a river called the North river, and so running over hills called Monnoosuck Hills, said line being about six miles in length, till it meets with the middle branch of Lancaster river, at or near a little hill on which the Indians had marked a tree for a corner of said land, being near five miles wide. At the Southward end bounded partly by Capt. Davenport’s farm, to the S. W. corner of Lancaster old bounds. The land included within these bounds is rocky and mountainous, and very poorly accommodated with meadow.

JONATHAN PRESCOTT,

SAMUEL JONES, JOHN FARNSWORTH.

“ Read and ordered that the tract of land above described, be added and confirmed to the town of Lancaster, as a part of the township, not prejudicing any former grants.

Concurred by the Representatives,

Consented to, JOSEPH DUDLEY.

ISAAC ADDINGTON, Sec'y.”

Previous to this act of confirmation the Inhabitants of Lancaster, at a Public Town-meeting, Feb. 5, 1711, voted that all such as were inhabitants, might join in the purchase of the Indian Land, and all such as would do it, shouild signify the same, by subscribing their names to the following contract:

“ Know all men, that we, the subscribers, being desirous to purchase a tract of land which lieth on the West side of Lancaster, which lands have formerly been petitioned for to the General Court, and which the Inhabitants of Lancaster are still in pursuance of, and their petition is still with the General Court for granting the same, and considerable money having been paid to George Tahanto and other Indians, towards the purchasing of said lands, though not yet consummated: “We, the subscribers, do hereby bind ourselves and our heirs to pay each one his equal share of the purchase of said lands and all charges that

have or shall be expended about these me, and to run equal hazard of obtaining said land, provided, that if said land be obtained, we shall each one have an equal share, and the said money to be paid before the 5th of March next, and shall subscribe hereto on or before the 15th of the present month, or else lay no claim to said land.

Signed by JOHN PRENTICE,

JAMES WILDER,

And 96 others."

Thomas Wilder and John Houghton were appointed to manage the Petition at the General Court.

Feb. 15, 1714, a Committee was chosen to allot said land in lots of 40 acres to a share of the best land, and 40 acres for a Minister, in the most convenient place, and if they find or know of a convenient place for clay ground, that it be reserved for the benefit of the whole. All lots not so good in quality to be more in quantity, so as to be equal to 40 acres of the best land.

The first legal meeting of the Proprietors was called by Thomas How, Esq., one of the Justices of the Peace for the County of Middlesex, to be held in Lancaster, March 6, 1716; John Houghton was then chosen Clerk.

Thus the arrangement commenced in 1701, was consummated and confirmed by the General Court, whereby territory equivalent to about fifty square miles was added to the town of Lancaster, making it thirteen miles in length from East to West, and ten miles in width between North and South.

But although the territory thus acquired was under the control of the town in its corporate capacity, yet the land itself was owned by sundry inhabitants of said town in their capacity as Proprietors; and as such, they, their heirs, and successors, caused it to be laid out and disposed of, and have managed the whole concern up to the present time. Hence came the Proprietors' Meetings, and the Proprietors' Books and Records.

Among the principal Proprietors and those who had the greatest number of lots laid out to them, were, the Beamans, the Sawyers, the Houghtons, the Osgoods, the Carters, the Joslins, the Whites, the Whitcombs and the Wilders. Few, if any, of the original Proprietors, removed on to the New Grant, but their sons were among the first settlers. As early as the year 1720 Gamaliel Beaman, Samuel Sawyer, Benjamin Houghton, David Osgood and Jonathan Osgood, established themselves in that part

of it which is now Sterling. Their settlements were all within short distances of each other, lying Northwestwardly of the Meeting House. The Inhabitants found there a small tribe of Indians, with whom they lived on terms of the most perfect friendship. In 1725, Gershon Houghton and James Boutell ventured a few miles farther North and erected houses in what is now the South and S. Westerly part of Leominster. Seven years afterwards Jonathan White fixed himself in the North part. And in two years more Thomas Wilder and Nathaniel Carter became permanent settlers. And soon afterwards settlements were commenced in different parts of the Northern half of the Grant (for it is yet all Lancaster) by Benjamin Whitcomb, Jonathan Wilson, Jonathan Carter, William Divoll, Gardner Wilder, Ebenezer Polley, Oliver Carter, Josiah Carter, Thomas Houghton, Thomas Davenport, and others. Tradition says (and I believe the records will prove it to be true) that Samuel Carter owned four or five farms, and that he gave one to each of four sons. Nathaniel being the oldest had his first choice. And, to be the better satisfied which was the most valuable, he would work one week on the Bee Hill lot, and the next on the Unckache-watunk. One Monday morning when he was

about to start, his father says to him, "Nat, which lot did you work on last week?" "Bee Hill, sir." "Well, that you go on to this morning must be yours." When he came to the parting of the roads he turned to Bee Hill, where he and his son and grandson Nathaniel lived and died, and the farm is now in the possession of the fourth generation from the first settler.

Thus far we have been speaking of Lancaster as a whole; but it is now time to turn our attention to, and describe more particularly the Northwesterly corner thereof.

While the settlements advanced with great rapidity in the Southern half of the New Grant, by accessions not only from the old Parish, but also from Essex County and other places; in the Northern, and, as I think, the better half of that Grant, the settlements were comparatively few. For nineteen years after the Grant had been confirmed, there had been but two houses erected. And there were scarcely more than five families even in 1733, when they had become so numerous in the Southern half as to induce them to petition to be set off as a separate township. But in a few years afterwards there came in a considerable number of just such men as are necessary to manage a good cause successfully. They were generally intel-

ligent and industrious farmers, and not in the habit of taking backward steps. As early as the year 1737 they came to the conclusion that they could conduct their Parochial and Municipal concerns themselves, and with much less trouble and expense than to go to what is now Lancaster. And after several years of persevering efforts, they at length succeeded in satisfying the General Court, that, among other conditions required of them, they could, and they would " maintain a Godly Minister," And on the strength of the fulfilment of the last named condition, probably, more than any or all others, the prayer of their Petition was granted, and on the 23d of June, O. S., 1740, the same as the 4th of July, N. S., just thirty-six years before the Declaration of American Independence, an Act was passed whereby territory equivalent to something more than five miles square was incorporated into a town by the name of Leominster, with all the powers and privileges, and subject to all the duties and requirements generally with the 150 other towns which had previously been incorporated in what is now the Commonwealth of Massachusetts and the State of Maine.

## BOUNDARIES.

Although the Petition has been lost, and the Act of incorporation cannot be found, yet the boundaries of the town may be very accurately described. Commencing at the Southwest corner, as it was originally, being the Northwest angle of Sterling, it runs east, nineteen and one half degrees South, sixteen hundred and ninety rods on Sterling to a stump at Lancaster ; thence making a right angle, it runs a few degrees East of North on Lancaster old line, about ten hundred and seventy rods ; thence, by many angles, in almost every direction, so as to include the whole of what was formerly the farm of Thomas Houghton, quite at the Northeast corner of the town, it comes back up to the point of the said Lancaster line ; thence Northwesterly on the line of Lunenburg to the Southwesterly end of Massapög pond ; thence, in nearly the same direction, to the Westerly end of the Chualoom pond ; thence, in a Southwesterly direction, on Lunenburg and Fitchburg to the top of the North Monoosnock Hill ; thence, nearly West, on Fitchburg to what, till 1838, was unincorporated land, or "No Town," and

till said year the Western boundary was on said No Town. But by three Acts passed in 1838 the whole of No Town was annexed to Princeton, Westminster and Leominster ; and the boundaries in that quarter are now as follow, viz: beginning at a stake and stones at the Northeast corner of a lot of land belonging to John Whitney, of Princeton ; and running, first, South, thirty-three degrees West, two hundred and ninety-seven rods to a stone monument, being the Southwest corner of Leominster ; thence, secondly, from said Whitney's corner, North, fifty degrees and thirty minutes West, on what is now Princeton, about four hundred rods to a stake and stones ; thence, North, fourteen degrees East, on the line of that part of No Town annexed to Westminster, about seven hundred rods, to a stake and stones on the South line of the town of Fitchburg ; thence South, seventy-eight degrees and forty minutes East, on the South line of Fitchburg, three hundred and twenty-five rods, to a stone monument, being the Northeast corner of what was No Town, and the Northwest corner of what was previously Leominster.

Previous to the annexation in 1838, the town contained 16,602 acres, being thirty-eight acres short of twenty-six square miles. But by the

annexation of a part of No Town, two thousand acres were added, thereby increasing the number of acres to 18,602 being forty-two acres more than twenty-nine square miles.

Although the West line of Lancaster was originally a straight one, yet, by some means or other, there are now several angles in it as will appear by the record of the perambulations between that town and this.

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#### PONDS, RIVERS, &c.

Previous to 1838, there were no collections of water wholly within the limits of this town that could be called natural ponds. On the East the line includes a small portion of White's Pond, and on the Northeast it touches Massapog and includes the Southwesterly corner of Chualoom. But by the annexation of No Town the whole of Rocky Pond comes within our limits. And but few towns are now better watered in every direction than this.

The Nashua river (in all the old deeds called the North river) after the union of the several branches whose sources are in Ashburnham

and Westminster, runs through the centre of Fitchburg, and enters this town from the North, about equi-distant from the Northwest and the Northeast angles, taking a serpentine course through the North Village, and in a Southeast-  
erly direction, enters the town of Lancaster about a mile South of White's Pond; thence running in an Easterly, and a Southeasterly direction, till it unites with the true Nashaway, about a mile South of Lancaster meeting-house, forming what was originally the Penecook, but now by common consent *the Nashua*, they pass off together and unite with the Merrimack at Nashua in New Hampshire.

Baker's Brook, quite a considerable stream, whose principal sources are in Ashby and Ashburnham, after running through a portion of Fitchburg and the Southwest corner of Lunenburg, enters the Nashua on the East about two hundred rods South of the North line of the town. Several other smaller streams run in on the East side, the last of which is the outlet of White's Pond.

From the West and Southwest the water comes pouring down from the hills through the valleys in rivulets and streams from every quarter and in all directions.

The first in point of size and importance is

the Monoosnock Brook, whose principal source is in Rocky Pond, which after receiving several streams from the North, and numerous tributaries from the hills in the West and South, runs through the centre of the town, and unites with the Nashua about a mile below Crehore's paper-mill.

The next is Fall Brook, whose principal sources are at Long, Baberry, and Sheldon's hills, which, with one other stream from the South, unitedly empty into the Nashua about two hundred rods above where it enters the town of Lancaster.

In the south-west corner of the town there are several streams, the most important of which is, or formerly was, from the Southern outlet of Rocky Pond, and which, when united, form what is at first called Justice Brook, afterwards Still Water, and runs Southerly through Sterling, and unites with the South branch of the Nashua in West Boylston.

Quite at the Southeast part of the town is the source of one branch of the Wicahapekett, in Sterling. And at the northerly part, the outlet of Chualoom Pond forms a considerable stream which passes through meadows of the same name, and through Massapog to Shirley Village, and still farther a small stream takes the same course.

## SURFACE, SOIL AND PRODUCTIONS.

Although the Committee on the survey of the New Grant in their report represent "the land as rocky and mountainous, and very poorly accommodated with meadow," yet with the exception of the Monoosnock, Baberry and Rocky Hills, in that portion of the Grant included within the boundaries of this town previous to the annexation of the No Town land, the surface cannot truly be said to be mountainous or rocky. It is true that numerous parts of the town have from time immemorial been designated under the appellation of Hills, such as Bee Hill, Joslin Hill, Chualoom Hill, Nichols Hill, Houghton Hill, Carter Hill, Gardner Hill, Boutell Hill, and some others; but they are generally only gentle swells of the first rate of the upland, not difficult for the farmer to get about upon, and were selected by the first settlers. Although there is a good proportion of level and plane land, yet, strictly speaking, the surface is undulating. But to the No Town land annexed in 1838, the language of the Committee is truly applicable.

And although this town may not abound in deep and miry meadows and swamps, yet there is a fair proportion of the *true alluvial* meadows lying on the river, the brooks and streams. The upland contains stone sufficient for fence, and, to the credit of the cultivators of the soil be it said, that they have made pretty free use of them for that purpose. But very little wooden fence is to be seen.

The above named Hills, with one or two exceptions, can all be seen from the windows in the room in which I am now writing. The top of the South Monoosnock Hill is ten hundred and twenty feet above tide-water, being six hundred and six feet higher than the common in the centre of the town near the Meeting-houses. This Hill contains large, and perhaps inexhaustible supplies of the very best granite, lying in strata of every thickness. It is suitable for underpinning, doorsteps, the construction of bridges, and for other purposes; and from \$1,500 to \$2,000 worth of it is annually quarried and prepared. The North Monoosnock also, the South part of which only lies in this town, is said to contain granite of good quality.

There is a tradition that the first owner of the South Monoosnock, while at work there one Saturday in the afternoon, discovered what

he considered far more valuable than granite, viz. a carbuncle. But being a conscientious man, he did not take it home with him that night, lest the approaching Sabbath might thereby become profaned. But the story got wind, and the next morning, Sunday or no Sunday, the neighbors and others were all on the move searching for the hidden treasure, but without success. And, to the extreme disappointment of the owner himself, behold, Monday morning, it was not where he left it.— Whether it had been removed by some magnetic power, or whether he had been deceived by the reflection of the sun's rays, was of no consequence to him. On application to Molly Pitcher, or some other soothsayer, it was predicted that a grandson of his by the same name would find it. There was such a grandson, but it is not known that he ever obtained possession of a jewel so precious, otherwise than by finding a most excellent woman for his wife.

This town probably contains as great a variety of soils as are to be found in any other town in the Commonwealth. And hence the natural growth of the wood and timber, as well as the Agricultural and Horticultural productions, are also various. While the high, coarse, gravelly planes produced only the small pitch-

pine, the lower and richer planes were thickly covered with the large white, pitch and yellow pines, for timber. On the deep alluvial was the white and sugar maple, the birch, the beech, the sycamore or button-wood, and the elm. And the rich soils of the upland were thickly covered with the different species of oak, chestnut and walnut. And although of late years great quantities have been cut for the market, there are many heavy timber lots yet remaining. The lumber and fire-wood annually cut and prepared for the last ten years probably does not fall short of 600,000 feet of the former, and 3,000 cords of the latter, at a value of not less than \$13,000. Different kinds of fruit trees, such as the apple, pear, peach, plum, cherry, &c., &c., also thrive well on the upland soils. The annual value of such fruits for ten years past may be safely estimated at from \$3,000 to \$4,000. The Agricultural and Horticultural productions are hay, all the various kinds of grain and vegetables, and garden fruit, the annual value of which for ten years past may be safely set down at from \$40,000 to \$45,000.

There is much good pasture land in town; and not many years since, butter and cheese of the value of from \$8,000 to \$10,000 was annually made; but of late, farmers are sending

their milk to Boston and exchanging it for those articles made by they know not whom. Milk to the value of \$5,000 or \$6,000 is now annually sent to Boston and other towns.

Whatever may be the effect of this course upon their pecuniary interests, it is to be feared that in at least one other point of view it may be unfavorable, inasmuch as farmers' daughters will not only lose the opportunity of learning how to make those articles so necessary and convenient in a family; but they will have more time to be idle, and thus be less fit for good and profitable wives.

During the first half century this was strictly and almost exclusively a farming town. There were no manufactories, and only a sufficient number of mechanics to dress the cloth home-spun and made in the family—to do the blacksmithing—construct the ploughs, carts, and other implements of husbandry—to make and *mend* the custom shoes, &c. It was not uncommon in those days for a shoemaker "to pack up his awls" and other tools, not excepting even his seat, and go about from house to house making up the shoes for the year. And even the mechanics themselves were also farmers. The inhabitants were generally industrious and frugal, and the land was productive.

Large crops of grain were annually raised, and Indian meal and wheat flour were carried to the Boston market. A large proportion of the soil was natural to wheat. And even ten years ago, under the law allowing a bounty on wheat, there were but few towns in the Commonwealth in which a greater quantity was raised than in this. And in one of those years there was but a single town to which a higher premium was paid, and that was Sheffield, in the County of Berkshire. But of late years the crops of wheat have been light. The article of flax was also raised in abundance. Almost every farmer would have his little patch, and some their acres, and hence have flax to sell. The wives and daughters made cloth of it for the family; and the latter, to their credit, and in the promotion of their health, used to go into the field and help to pull it. And the boys, at an early age, learned to brake and swingle it.

With few exceptions, the farmers in this town are not, nor have they ever been large landholders. The lots were accurately surveyed, and judiciously located, by a disinterested Committee. No proprietor, on his own single right, could claim more than forty acres of the best land. If the quality was not so

good, then more was allowed in quantity. The first farms were generally from fifty to seventy rods in width, and from two to three hundred rods in length. And some of those farms still remain with the same metes and bounds that were established one hundred and twenty-five years ago. And a few of them continue to be owned, either in whole or in part, by the lineal male descendants of the first settlers, Samuel M. Carter, Abel Wilder, Levi Smith, and Charles F. Carter, are of the fourth generation from Oliver Carter, Thomas Wilder, Abijah Smith, and Nathaniel Carter. And Joseph Colburn, Solon Carter, William Carter, David Houghton, Shepherd C. Wilder, Luke and Ephraim Buss, are of the third generation from Nathaniel Colburn, Josiah Carter, Ebenezer Houghton, Gardner Wilder, and Stephen Buss. And those of David Robbins, and Thomas Houghton are in the possession of the female descendants. And some few farms have descended to the third and fourth generation of a former owner, other than a first settler. Of the fourth are William M. Legate, and Abel C. Wilder; and of the third, Emory Burrage, Luke Lincoln, William A. Nichols, James Boutelle, and, perhaps, a few others; but, for the most part, the real estate has gone into the

possession of those in whose veins there flows not a drop of the blood of the first settlers, or of their children.

Although various and numerous manufactories (of which more will be said hereafter) have been established, yet they are for the most part in those portions of the town where the soil is the least suited to cultivation. And although dwelling houses have been multiplied to a very great extent, yet this has been generally so in the vicinity of the manufactories, and in the villages. The buildings of the farmers, in by far the greatest proportion of the town, continue to be about the same distance from each other as they were sixty-five years ago. Take for instance that portion of the Neck (so called) commencing at the parting of the roads near B. Gibson's and going North, East and South, by the burying-ground to the elegant mansion lately built by Mr. J. C. Lane, a distance of about three miles, and there are only four more dwelling-houses than there were in 1790.

Take the Southwest road to Princeton, from Joseph Conant's to the line, along which, sixty years since, there lived seven or eight families by the name of Boutell, or those connected with them, and where at present there resides but a single man of the name, and the number of

dwelling-houses remains nearly the same. And so also of a very great proportion of the South and East portions. But the most remarkable instance is on the road from M. D. Richardson's to A. Wilder's, near the pond, a distance of more than two miles, the number of dwelling-houses in 1786 was sixteen, and the same in 1846 ; but since the latter period six or seven have been added to the number. Of a truth may it be repeated that this is still a farming town, and in this particular not a whit behind its neighbors.

And in order still further to promote the interests of Agriculture and Mechanical pursuits, an Association was organized here in the autumn of 1851, to the Constitution of which the following Preamble was reported and adopted :

“ Recognizing voluntary labor as a wise and beneficent appointment of Providence, conducive to the well-being of individuals, indispensable to the existence of society, honorable in itself, and deserving therefore, to be cherished and encouraged, we, inhabitants of Leominster, in order to promote the interests of Agriculture, and all industrial pursuits, and especially to benefit those engaged therein, by inciting to investigation, to reflection and to action, and by furnishing facilities for a free interchange of

opinions, thereby to call forth the results of individual observation and experience, and to elicit practical and scientific information, do hereby constitute ourselves an Association, and adopt the following

#### CONSTITUTION.

ART. 1. The name of this Association shall be "The Leominster Farmers' and Mechanics' Association."

The annual meetings are to be held on the first Monday of January, and a Cattle Show and Fair for the exhibition of live stock, &c., in the autumn of each year.

The present Officers are Leonard Burrage, President; Solon Carter, Vice President; Joseph S. Darling, Secretary; Porter Piper, Treasurer; Edmund H. Nichols and Abel C. Wilder, Auditors; Sewall Richardson, Oliver Hall, Ezra Curtis, Charles C. Boyden, William B. Hosmer, together with the first four officers above named, Executive Committee. The influence which such an Association will exert over the industrial pursuits can hardly be otherwise than salutary.

For the first twenty-five years, aside from its Ecclesiastical concerns, there was nothing of great importance to be noted. Private ways had been laid out and established in almost every

direction, so that the inhabitants were generally well accommodated with roads not only to meeting, but also into all the adjoining towns. For many years there was but a single instance in which compensation was made to those through whose lands the roads were located. Taxes were light. The farmer was seldom called from home to attend to public affairs. The Governors and other State officers being appointed by "The Crown," the people here had none to choose except a Representative to the "Great and General Court," and of this privilege they did not avail themselves until the year 1774, when "clouds and darkness were round about them." During this period the number of families had been increased to about one hundred and twenty, a large proportion of whom were the children of first settlers. Others had come in from different places, but mostly from the parent town. They were an industrious, a prosperous, and a happy people. Some few Indians had remained here, but they did not molest their white neighbors other than by now and then plucking a few ears of corn, or some other vegetable to satisfy their hunger. And although the French War had happened during this period, I do not find that any objections were made to furnishing the thirty-six

men required for that service. Some who were drafted went willingly, others hired substitutes. And what is remarkable, they all lived to return and unite with their friends in a General Thanksgiving held October 9, 1760, throughout the Province on account of the total reduction of Canada.

Alas ! the people did not even dream that within a few years the French and the Americans would be unitedly engaged in a war with Great Britain in the struggle for Liberty and Independence. But the time of suffering draweth nigh. And it is hardly possible to imagine greater trials than were experienced here during the most part of the next twenty-five years. Although our fathers, after the establishment of the State, and the United States Government, were eminently a Law-abiding and Constitution loving people ; yet, up to the year 1765, and even later, King George the Third had no subjects more loyal than they were. But they well understood their rights and their privileges, both of a civil and of a religious character. And at a very early day they unitedly determined that their liberty should not be wrested from them without a struggle. But they were not hasty in any of their movements. All their resolutions were

adopted with great care and deliberation. They sympathized with those whose trials were more severe than their own. Numerous votes on record in the Town Books, prove their patriotism. As early as March 3, 1766, an Address to the people of Boston, who were enduring great hardships on account of the unjust laws of the British Parliament, was adopted in town meeting, in which the inhabitants express their views pretty clearly upon the subject of civil and religious freedom, as the closing paragraph of that Address will abundantly show. "*We must, we can, and we will be free.* We cannot part with our creation right. We are obliged forever to assert it as it is our glory to be in subjection to that Supreme Power that formed us free." If any other town in the Province, at a date so early, expressed their views more plainly in favor of freedom, I have yet to learn the fact.

Another Resolution will show in what light the men of those days viewed the liberal arts and sciences as connected with civil and religious liberty.

"We feel ourselves most firmly obligated to plead in behalf of Liberty, because she is the most powerful and necessary patroness of liberal arts and sciences. It was doubtless on this

evident principle, that our worthy ancestors, choosing an American Desart with Liberty, rather than the fair fields and gardens of their dear native land with slavery, erected a very few years after the first settlement of Massachusetts, the famous Seminary of Harvard College in Cambridge, which now, for considerably more than a century, has been a great ornament and blessing to New England, and other parts of the world. May that respectable University under the benignant influence of Heaven be a plentiful source of true literature, liberty and virtue to the last period of time. We resolve in our measure to be zealous promoters of learning and liberty united; and now recommend to our children and their successors forever, to follow our example and that of our memorable and venerable ancestors."

Sept. 19, 1768. A Committee of three was chosen to meet others in Boston, on the dangerous situation of the country.

Jan. 25, 1773. Several votes were passed in town-meeting in approbation of the doings of the town of Boston on public grievances.

Aug. 22, 1774. A Committee of correspondence was chosen. Those Committees in the towns were a channel of intelligence, and a bond of union which proved of the utmost im-

portance to the general cause, and finally led to the appointment of Deputies to meet in a General Congress.

After the passage of the Act of Parliament for shutting up the Port of Boston, the Committee appointed by the town "to take into consideration the present state of our distracted circumstances of a public nature, &c.," report as follows :

" We are of the opinion, that as the Delegates from the several Colonies are soon to meet in Congress in order to point out and advise what is best to be done at this alarming crisis, it will be most proper in us to wait until we are informed what measures they recommend before we come to any particular Resolutions concerning the matter, except as follows :

" 1st. That we will to the utmost of our abilities strictly and steadfastly pursue such methods as shall be recommended by the said Congress as the most likely to recover our just rights and privileges.

" 2d. That we will heartily endeavor as much as in us lays, to awaken and stir up every person to a thorough sense of the real certainty there now is of America being reduced to the most abject slavery and poverty; and the danger there also is of the loss of our religious as

well as our civil rights and privileges, unless we unitedly endeavor, by a steady and manly opposition to prevent it.

“ 3d. We earnestly recommend it to the consideration of this town, whether it is not their indispensable duty to afford some relief to the industrious poor of the town of Boston who are really exposed to the most severe hardships by means of the late cruel Acts of Parliament.

“ 4th. We recommend Peace, firmness, and a manly fortitude, in asserting and maintaining, to the utmost of our abilities, all our just, lawful, and Constitutional rights and privileges.”

THOMAS LEGGETT,  
ISRAEL NICHOLS,  
STEPHEN JOHNSON,  
JOHN JOSLIN, JR.,  
THOMAS GOWING. } *Committee.*

August, 27, 1774.

After all other means to preserve the rights of freemen had been resorted to in vain, and it was found necessary to take up arms in defence of those rights, the inhabitants of this town were by no means backward in the cause.

The following officers, non-commissioned officers and privates marched immediately from

their respective homes for Lexington on the alarm of the 19th of April, 1775:

*Captain,*  
David Wilder, Leominster.  
*Lieutenants,*  
Joseph Bellows, Lunenburg,  
Thomas Harkness, do.  
*Sergeants,*  
Thomas Garfield, Fitchburg,  
John Lock, Ashburnham,  
Rufus Houghton, Leominster,  
Abijah Butler, do.  
*Privates,*  
Noah Dodge, Lunenburg,  
Phinehas Carter, do.,  
Israel Wyman, do.,

Richard Fowler, Lunenburg,  
Jonathan Martin, do..  
David Kendall, Leominster,  
Josiah Whitcomb, do.  
James Joslin, do.  
David Wilson, do.  
William Nichols, do.  
Ebenezer Stuart, do.  
Ephraim Buss, do.  
David Clarke, do.  
Josiah Colburn, do.  
Asa Kendall, do.  
Richard Stuart, do.  
Reuben Gates, do.

A Company was immediately enlisted into the Continental service for eight months in the twenty-third Regiment, under the command of Col. Asa Whitcomb, stationed on Prospect Hill, in Cambridge. So large a proportion of the Company belonged to this town, it may not be improper to present the names of all. Those in italics belonged to Ashburnham, Jonathan W. Smith to Westminster, and all the others to this town. Some of them continued in the army, by other enlistments, during the war. William Warner received a Captain's commission, and under the law of 1818, obtained a pension by which the last years of his life were rendered more comfortable than they otherwise would have been.

CONTINENTAL 23d REGIMENT OF FOOT, COMMANDED BY  
COLONEL ASA WHITCOMB.

CAPT. DAVID WILDER,  
LIEUT. Jonathan Gates,  
LIEUT. TIMOTHY BOUTELLE, } Commissioned April 19, 1775.

SERGEANTS.

*Francis Lane,*  
William Warner,  
Josiah Carter,  
Peter Joslin.

CORPORALS.

Levi Warner,  
Samuel Buss,  
James Butler,  
*Jonathan Warren.*

DRUMMER.

Thomas Rogers.

FIFER.

Abijah Haskell.

PRIVATEES.

Charles Eames,  
James Boutelle,  
Abel Bigelow,  
John Battles,  
Isaac Blodgett,  
Amos Brown,  
Levi Blood,  
*Jonathan Colburn,*  
Stephen Chase,

Nathaniel Chapman,  
David Clark,  
Elisha Carter,  
Josiah Colburn,  
*David Clark, Jr.*  
*Daniel Edson,*  
*David Fleeman,*  
*John Farmer,*  
Reuben Gates,  
*Jonathan Gates, Jr.,*  
*Joshua Hemenway,*  
*Henry Hall,*  
Benjamin Hale,  
*John Hale,*  
Joshua Holt,  
David Hale,  
Luke Johnson,  
*Jonathan Kendall,*  
*Jacob Kibberiger,*  
Asa Kendall,  
Amos Kendall,  
*Philip Lock,*  
*John Lock,*

Ebenezer Osgood,  
*Joshua Prowy,*  
Asa Pricst,  
*David Robinson,*  
Joseph Smith,  
Benjamin Stearns,  
Zebedee Simonds,  
John Stone,  
*Samuel Salter,*  
*Aaron Sampson,*  
Othniel Taylor,  
Joshua White,  
*Henry Winchester,*  
*Samuel Willard,*  
*John Whitney,*  
*Isaac Whitmore,*  
Josiah White,  
Ebenezer Wood,  
James Wood,  
*Philip Winter,*  
Luke Wilson,  
*Jaocb Winter,*  
Joseph Smith, Jr.

All except eight enlisted April 19, 1775.

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PATRIOTISM.

During the whole of that Revolutionary struggle the inhabitants of this town complied with all the various and burdensome requisitions which from time to time were made upon them by the State authority. They were frequently called on to furnish men on short enlistments. And in 1777, in order to stop the

progress of Gen. Burgoyne in his march from Canada, in addition to numerous volunteers, a whole Company went under the command of Capt. John Joslin, and were engaged in the Bennington battle ; and at the first fire received from the enemy, Thomas Joslin, the youngest brother of the Captain, was shot through the heart, and as he fell, had time only to say "*I am a dead man. The Lord have mercy on my soul.*" A large proportion of those who volunteered, arrived on the ground only in season to see the British army which had been conquered by Gen. Gates, march out and lay down their arms as prisoners of war. And, of course, they speedily returned with the joyful news to their families. On the 15th of July, 1776, the town voted Independency of Great Britain, and a copy of the Declaration by Congress is entered in the Town Records.

Nov. 29th, of the same year, the town voted to raise £1200 to pay for soldiers' services. March 20, 1776, the population had increased to one hundred and fifty-three families, and nine hundred and ninety souls, including ten negroes, averaging almost six and one half to a family, three fifths of whom were those who settled in town during the first ten or fifteen years, and their descendants.

Having seen the inefficiency of short enlistments, and the uncertain dependence to be placed upon the militia, Congress determined to raise an army of more permanency by requiring the enlistments to be for three years. On the 24th of March, 1777, the town voted £500 to pay those who should enlist for the three years, and the men were obtained without much trouble. John Joslin, John Buss, Levi Phelps, Edward Phelps, Levi Blood, Caleb Wood, Peter Joslin, Thomas Robbins, Samuel Jones, Samuel Houghton and Samuel Rogers were among the number.\* They were in the Monmouth and some other battles; but, with the exception of Peter Joslin and Samuel Rogers, they returned again to their friends. They were then young, but most of them lived to be aged men. Edward Phelps, the last survivor, died in Stoddard, N. H., in 1851. Four of them remained in town and brought up families here. Dea. John Buss died in 1845, aged eighty-six years. The wife† of his young days survives him at the age of ninety-one. The town was also called upon to furnish provision and blankets as well as men. Jan. 20, 1777, it was Resolved by the House of Representa-

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\*There were probably five others.

†Mrs. Buss died June 27, 1852.

tives, "That there be five thousand blankets levied on the several towns and plantations in this State, in the several proportions as expressed in this schedule."

The number required of the County of Worcester was 665, and of the town of Leominster fifteen.

Nov. 21, 1777.—Up to this date the inhabitants of the town had not only complied without a murmur with all the requisitions that had been made upon them, but had also approved of the doings of the Legislature of the State. But in proof of their discernment as well as of their independence of mind, at a meeting legally held on the day above named, the town by vote disapproved of the Act of the General Court putting Bills of Public Credit on interest.

And at a town-meeting held June 3, 1778, it was (substantially) "voted, that it is the opinion of this town that a Remonstrance be sent to inform the General Assembly that we have at all times sent our quota of men for the public service: but the great deficiency of many other towns in the State, of which we are fully convinced, has increased our burdens to such a degree, that we shall not be able to furnish men at our own expense for the public service much longer, without involving ourselves in

such a manner, that we shall be reduced to the greatest extremity."

Whether the Remonstrance produced any effect on the General Assembly or not is uncertain; but the town was not called upon for any more soldiers until near the time the term of the first three years men was about to expire.

At a town-meeting held Jan. 8, 1778, the Articles of Confederation were approved; and at a subsequent meeting, June the 8th, the first Constitution was approved by this town twenty-one to ten; but it was rejected by a majority of the people of the State.

In 1779, the town voted in favor of having a Constitution, and instructed the Representative to vote for a Convention for the sole purpose of forming one; and when it was sent out to the people for their action upon it, the vote of this town was three to one in its favor with certain amendments or alterations suggested by them. In August of 1779, the town raised £5,000 tax.

By a Resolve of the House of Representatives, of September 25th, 1780, the towns in the State were required to furnish for the army 2,400,440 pounds of beef, or money to pay for that quantity. This town's proportion was 7200 pounds. And not only did the town

comply with this and all other like requisitions, but they did actually pay for three hundred and thirty-four pounds more than their proportion.

It is possible, and indeed it is quite probable, that in some subsequent State Tax, an allowance was made for the overplus.

But the measure of their burdens was not yet full. The term of the first three years men would expire in 1781. And the towns were required to furnish their respective quotas of men for another army whose enlistments should be for the term of three years, provided the war should continue so long. This town was not backward in complying with the requisition; and in doing so it was divided into classes, each class to furnish a man and pay him. The contract made by one of those classes with the man hired, must suffice for insertion here.

LEOMINSTER, April 10, 1781.

I, the subscriber, do engage to serve in the Continental army for three years unless sooner discharged, for the class of which Capt. Joshua Wood is the head, provided the class pays me two thousand dollars in paper money, or silver at the exchange, before I go, and eighteen three year old middling cattle, provided I stay two

years and six months ; and if I stay one year and six months, said cattle are to be two years old ; and if I stay not one week, said cattle are to be one year old.

DAVID JOSLIN.

LANCASTER, April 12, 1781.

Then passed muster, David Joslin, for a Continental soldier for the term of three years, and for the town of Leominster and Capt. Joshua Wood's class. Before me,

Wm. DUNSMOOR, *Must. Mast.*

There was no seal to the contract, neither was there on it the name of a witness ; but there was wrapped up in it, and still remains in it, a lock of hair which was undoubtedly cut from the young man's head to be left as a memento for his friends in case he should not return. He was not quite sixteen years of age, a stripling and slender ; and tradition says, that with his new, high-heeled shoes, and some extra under garments, he did but just pass muster : but that he made an excellent soldier, returned safely home at the close of the war, and received of the class the eighteen young cattle according to agreement.

Although a cessation of hostilities was announced by Sir Guy Carleton on the 19th of

April, precisely eight years after the Lexington battle, yet the army was not disbanded until the 18th of October following.

Joslin was an excellent disciplinarian, and was quite efficient, after his return from the army, in the organization of the militia of this town, under the laws of this Commonwealth. In due time he was married, removed to Stoddard, N. H., where he brought up a large family of children, and died April 9th, 1825, at the age of sixty years, lacking sixteen days. Two of his daughters, the widow Martha Pierce and the wife of Mr. Horace Richardson, reside here.

But the cup of bitterness was not yet quite full. More men are called for. The town is again divided into classes. One of those classes, comprehending all on the north-east side of the river, met "April 2, 1782, for the purpose of procuring a man to serve as a soldier in the Continental army." They had hired their man, and voted to assess upon themselves the sum of seventy-two pounds to defray the expense, when, after having met by adjournment ten times between the said second of April, and the eighth of November following, the joyful tidings of the surrender of the British army, at Yorktown, relieved them as they hoped, from any further requisitions of men.—Truly those

were times that not only "tried men's souls," but drained them of their worldly substance also. Nor were the men the only ones who had their trials. The women also were great sufferers. The hardships which some of them endured are almost incredible. In the absence of their husbands, sickness and death prevailed in their families. They were at times nearly destitute of the necessaries of life. And in some instances their courage also was put to the severest test. One example among many must suffice. Two men who enlisted for the first eight months had married sisters. The elder had four little children, and the younger had one. For their comfort, during the absence of their husbands, they resided in the same house. A thoughtless, (*possibly mischievous*) man in the neighborhood circulated a report that the Regulars were marching into the country with the determination to kill the wives and children of all the men who had enlisted and gone to Cambridge. And although the two sisters hardly credited the report, yet, that they might have some weapons on hand that would prove more effectual than a "bread-shovel," they carried in an axe, a sledge hammer, and two pitch-forks, and placed them under their beds with a determined resolution that, if "the Red Coats" did

come, they would defend themselves and their little ones in the best way they could. It so happened, however, that they had no occasion for the defensive use of those weapons; but they probably would not have been considered greatly blame-worthy if they had "forked" that foolish neighbor a little.

At the commencement of the Revolutionary war there were some instances in which there was more of patriotism than prudence. On the 19th of April, 1775, a young man by the name of Joshua White, was crossing the mill-pond in a boat with two ladies. And while he stopped to listen to the alarm guns that were being fired in the middle of the town, the current had drifted them so near the dam that there was no escape; there was but just time to turn the boat end foremost, and over they all went into the water below.

But White being strong, and meeting no harm,  
He took a Miss Wheelock under each arm,  
And carried them both safely ashore,  
Then bid them good bye and said nothing more;  
But hastening home he snatched his gun,  
And travelled off for Lexington.

In another case a man by the name of Levi Woods was plowing in the field with a yoke of oxen and a horse, who, on hearing the guns,

left the oxen with a small boy, mounted his horse, and, with his gun in hand, rode to Concord, turned his horse out to find his way home, and he marched on to Cambridge. And having served some time in the war, he died at home in 1779.

Numerous other instances of true patriotism might be named, but the above must suffice.

Although the men of this town were loyal subjects to their King before the Revolution, yet, during the whole time of the struggle for Independence, no one was accused, or even suspected of being a Tory, or unfriendly to the cause. And although there were none here who had been honored by any office of trust beyond that of Justice of the Peace, yet there were those, and there are still some, who could claim relationship to those on whom the title of nobility had been conferred. Mr. James Simonds, one of the early settlers, owned the farm on which Mr. Timothy Warner now lives. Among five or six other of his children, were the late Mr. John Simonds, and Abigail, the wife of the late Bezaleel Lawrence, Esq. This James Simonds had a sister, who became the wife of a man by the name of Thompson. They had a son Benjamin, born in Rumford, now Concord, N. H. Benjamin married a widow

lady of that town, by the name of Rolfe, and by her he had a daughter, an only child.

At the commencement of the troubles between Great Britain and America, Thompson was suspected and accused of Toryism, at which he took offence, and left his family and his country. He went first to England, where he was highly flattered by the notice taken of him there. He afterwards resided some time in Bavaria, and while there the title of Count Rumford was conferred upon him. Subsequently he sent for his daughter, who, after spending many years in Paris and other places in Europe, returned again to this country, and now resides in Concord, her native town. She must be over seventy-five years of age, and has never been married. She is supposed to be very rich, having for many years enjoyed a part of the pension formerly settled upon her father; but whether in the disposal of her wealth, this Honorable Countess will remember her distant relatives in this town, remains to be settled.\*

Peace having been concluded, and the Independency acknowledged, the inhabitants of this town now had time to reflect upon the past,

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\* The Countess died Dec., 1852, at Concord, aged 78, leaving something like \$40,000 for charitable purposes in her native town.

and look forward to the future. And with regard to the past, it must have been highly gratifying to them to know that they had faithfully and punctually performed their whole duty. They had fully complied with all the requisitions that had been made upon them by the Government, and even more. And they had the consolation also of knowing that all of those who, from time to time, had been in the army during those eight years of hard struggle, with only two or three exceptions, lived to return again to their friends. But in looking forward to the future, they could not but perceive that the days would be evil. This Commonwealth, as well as this town, had furnished more than their proportion in men and in money; and there was no authority to compel other States to make due allowance. People were greatly involved in debt. There was but little gold or silver coin in circulation, and paper money and public securities had become nearly worthless. But even under all these unfavorable circumstances, the men of this town generally sustained their credit and honestly paid their debts. Some few, however, who sold their farms and took their pay in paper money, were ruined.

To show the uncertain value of what was

then the circulating medium, I shall insert here a scale of depreciation, which I have found among some old papers, and which it may be well to preserve, as an evidence of the difficulties with which our fathers had to contend.

## SCALE OF DEPRECIATION.

Agreeable to an Act of the Commonwealth of Massachusetts, to be observed as a Rule for settling the rate on contracts made since Jan. 1, 1777. £100 in gold and silver, in Jan., 1777, being equal to £105 in the Bills of the Credit of the United States.

1777	January, 105	April, 107	July, 112	October, 125	£275
	February, 109	May, 115	August, 120	September, 125	November, 300
	March, 109	June, 120	July, 125	December, 175	810
1778	January, 325	April, 400	July, 425	October, 450	500
	February, 350	May, 400	August, 450	November, 465	
	March, 375	June, 400	September, 475	December, 634	
1779	January, 742	April, 1104	July, 1477	October, 2030	
	February, 868	May, 1215	August, 1630	November, 2308	
	March, 1000	June, 1342	September, 1800	December, 2593	
1780	January, 2934	February, 3322	March, 3736	April, 4000	

From April 1st to 20th, 1780, one Spanish milled dollar was equal to forty of the old Emission.

1780	April 25th, 42	May 20th, 54	June 20th, 69	Nov. 30th, 74
	" 30th, 44	" 25th, 60	August 15th, 70	February 27th, 76
	May 5th, 46	" 30th, 62	Sept. 10th, 71	1781, 76
	" 10th, 47	June 10th, 64	October 15th, 72	
	" 15th, 49	" 15th, 68	Nov. 10th, 73	

## DEPRECIATION OF THE NEW EMISSION.

From the 27th of Feb., 1781, to the 1st of May following, 1 3-8 of a dollar of the said New Emission was equal to one dollar in specie. From the 1st. to 25th of May, 2 1-4 New Emission was equal to one in specie. From 25th of May to the 15th of June, three of New Emission for one in specie. From 15th of June to 1st of October, four of New Emission for one in specie.

Although the inhabitants of this town had sustained themselves in a remarkable degree in the trials through which they had passed, yet it was far otherwise in many other towns, and es-

pecially in the County of Worcester, and what was then the old County of Hampshire. Taxes were exceedingly high. Many suits were brought against individuals for debt, and land and goods were seized and sacrificed on sale. In 1784 and 1785, nearly 4000 actions were entered in the County of Worcester, with a population less than fifty thousand. Great prejudices existed against the Courts. And so general was the dissatisfaction that at length it manifested itself in open rebellion to the laws of the State. But nevertheless, the inhabitants of this town maintained their integrity by firmly sustaining the Government. In the year 1786, a man by the name of Daniel Shays, with thirteen writs upon his back for debt, assembled an armed mob to stop the Courts, and sent his message to the Judges of the Supreme Court, then about to hold their session at Springfield, ordering them not to open their Court nor indite the rebels. About the same time another body of the disaffected had collected to stop the Court of Common Pleas, at Worcester. Under these alarming circumstances, the militia were notified (even on Sunday) to assemble at an early hour the next morning, at the meeting-house. They assembled accordingly, and not only adopted resolutions disap-

proving of mobs and riots, but a goodly number volunteered to march at a moment's warning. And in two or three days afterwards, a company under the command of Captain Levi Warner, did march as far as Shrewsbury, (now West Boylston,) and there received orders to return home, as the Insurgents had assembled to the number of a thousand, and the Court had adjourned.

The Commander in Chief ordered out a detachment of the militia under the command of Major General Lincoln. The head quarters of one portion of the detachment were at Springfield under the command of Brig. Gen. Shepherd, and the other at Barre, under Gen. Warner. This town had no difficulty in furnishing its quota of men; and two of the officers also resided here, viz: Ensign John Buss and Major Timothy Boutell, the latter of whom, early in January, 1787, was promoted to the rank of Colonel. The Insurgents were encamped at Petersham. And on that intensely cold night, when so many of the soldiers were frozen on the march, Col. B. led the advanced guard, and arrived in Petersham sufficiently early to surprise the rebels in their beds, who all surrendered without a shot, and without a struggle.

In Springfield the attack of Shays on Gen.

Shepherd was made in the afternoon of January 25th, 1787. Shepherd had given notice to Gen. Shays that if he approached within a certain distance of the Court-house his men would be fired upon. Shays, however, paid no regard to the notice, but marched on and had passed the forbidden point. After two shots purposely in a direction to do the rebels no harm, at the third fire three of them fell dead upon the spot, others were wounded, and the whole then fled precipitately without firing a gun. And that was the end of Shays' rebellion. Those who went from this town to sustain the laws (and none were among the Insurgents) all returned home in peace and safety, and with the consciousness of having discharged an incumbent duty. Col. B. acquired great credit for the tact and skill which he exhibited on that trying occasion, and for many years afterwards continued to be the commander of the regiment. Ensign Buss was soon promoted, and for some time was the Captain of the South company in this town.

The next trial through which the inhabitants of this town were called to pass was of a political character. It was no less than to form a Constitution, or enact a supreme law, by which all the States, and all the people in the several

States, should be governed. It was no easy matter to frame an instrument that would confer a sufficient degree of power on a United States Government, and at the same time not deprive individual States of a portion of their Constitutional rights and privileges. But a Constitution was framed and sent out to the several States for their action upon it. And in a Convention of delegates chosen by the towns in this Commonwealth assembled in Boston, in 1788, after mature deliberation, that Constitution was adopted by a small majority, the delegate from this town voting in the affirmative. Since the close of the first half century of the town's existence as a corporation, but few events have occurred in which the patriotism of the inhabitants has been put to the test. On the ground that obstructions imposed on commerce might injuriously affect the agricultural and other interests essential to their prosperity and happiness, they voted in town-meeting to petition the President to remove the Embargo of 1808, or call Congress together. And in the last war with Great Britain, when there was thought to be some danger of an invasion, the spirit of '75 was manifested by a vote to pay those who were detached into the military service at South Boston in 1814. And even at

the present day, should their political rights and privileges be infringed, a vast majority of the inhabitants of this town would, doubtless, at once stand forth in the defence of freedom, and to sustain the laws, and support the Constitution, both of this Commonwealth and of the United States.

General George Washington, the first President of the United States, after an illness of only two or three days, died at Mount Vernon, Dec. 14, 1799, in the 68th year of his age.

On the third day of February, A. D. 1800, under an Article: To see what measures the town will take to commemorate the death of the late General George Washington, or act or do thereon as they shall think proper, the town voted that they would adopt measures to commemorate his death, and chose a Committee consisting of Thomas Legate, Esq., Dr. Thomas Gowing, Major David Wilder, Mr. John Simonds, Wm. Nichols, Esq., Col. Timothy Boutell, Capt. Ephraim Lincoln, Mr. Michael Newhall and Capt. Thomas Legate, to make arrangements and carry the vote into effect. And thus authorized, the Committee made their arrangements for the twenty-second of February, the anniversary birth-day of him whose sudden and lamented death was to be commemorated. The

three military companies—the seven winter schools preceded by their respective teachers—and the inhabitants of the town generally, moved in slow and solemn procession into the meeting-house and were seated. The house was densely filled. The pulpit was shrouded in black. A most comprehensive and fervent prayer was offered up to the Supreme Being by the Rev. Francis Gardner. Several pieces of appropriate music were performed by the choir and a eulogy was pronounced by Doctor Daniel Adams, then a practising physician in this town, and now a resident of Keene, in the State of New Hampshire. The most perfect order prevailed from the beginning to the end—the performances were all of a high character—and the deep impressions made upon the minds of those present have probably never been obliterated.

At a town-meeting subsequently held, a Committee was chosen “to return the thanks of this town to Doctor Daniel Adams for the elegant and patriotic oration, delivered by him in commemoration of the death of General George Washington, and to request a copy thereof for the press.”

The town voted an appropriation sufficient to defray the expenses of printing the oration,

and directed the Committee to furnish every family in town with a copy of it, and Doctor Adams and the Rev. Francis Gardner with fifty copies each. Doctor Adams was a graduate of Dartmouth College in 1797, and received the degree of Bachelor of Medicine from that Institution in 1799, and Doctor of Medicine in 1822. He was a native of Townsend, and married the daughter of Doctor Mulliken of that place.

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#### ROADS.

In February, 1734, after many of the lots had been surveyed and located by the proprietors, a road was laid out and established by the town of Lancaster, passing along by White's Pond, and over the Follansbee Hill through the easterly part of what is now the North Village, and then in a Northerly direction to Lunenburg line on the West side of Chualoom Pond. It was five rods wide and with great propriety was called the "broad road." On the first of October, 1740, a road, commencing at the river, about four rods above the dam of Ebenezer

Wilder's mill-pond, five rods wide, was laid out, running straight into the "broad road" a little North of John Bennett's log house to the bridge over the little brook. On the sixteenth of December, 1740, a road was laid out from Oliver Carter's, running through the land of Jonathan, Rufus and Ebenezer Houghton to Josiah White's saw-mill on the Monoosnock Brook. Numerous other private ways in various directions, to the lines of the adjoining towns, were early laid out and established. In 1751 a private way was laid out from the great bridge (across the mill-pond above mentioned) to the meeting-house. It does not appear, however, that this road was accepted by the town; nor was it necessary, because in the following year a County road was established from the centre of Lunenburg, through a part of the "broad road," crossing the mill-pond, and over this same private way to the meeting-house, and so on over Bee Hill, and almost all the other high hills to the town of Worcester. And it is not yet twenty-five years since the traveller in that direction has been able to avoid the steep ascent and descent of Bee Hill by taking another road, judiciously located by the County Commissioners, a little to the West of it. For many years the principal road to the centre of this

town, from the North and West, was over the pine land West of the river.

But after improvements began to be made in the location of roads, two were so established in other towns as to bring the Northern and Western travel into this town near the foot of the North Monoosnock, thence through what is now called West street, and then on the old Lancaster road. Highways have now been located through the town in almost every direction, and they are generally kept in such a state of repair as not to suffer by a comparison with the roads in other towns.

The repairs have been made by a tax on property, generally paid in labor and materials by the inhabitants in the several surveyor districts, into which the town is divided; but in some instances of late years it has been by a money tax, expended under the direction of the Surveyors or a Committee. The sum annually raised for many years has, with few exceptions, been \$800, but for the year 1851 it was increased to \$1000.

Connected with the common roads in this town, there are three bridges over the Nashua River, and a dozen or more across the Monoosnock Brook and other smaller streams; and to rebuild and keep these bridges in repair for ten

years past has required, in addition to the highway tax, the average annual amount of \$200. Instead of wood, the town has adopted the more economical plan of building them of stone, and probably the time is not far distant when all the principal bridges will have been constructed either of Monoosnock, or some other granite.

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#### TURNPIKE.

In New York, the canal fever has had a regular run, and in this Commonwealth, many years ago, the turnpike fever prevailed very extensively; and as it was contagious, a considerable number of persons in this town, caught it, or rather got caught by it.

More than forty years since, for the purpose of uniting the fifth Massachusetts and the Concord Turnpikes, a charter was obtained to construct one from the foot of the North Monoosnock Hill to Concord, called the Union Turnpike. It was not contemplated that it should be strictly an "*Air-Line*," but the object was to go as nearly straight as circumstances would permit; and in the location the ascent and de-

scent of the ground was pretty much out of the question. It passed over the Nichols Hill, the Follansbee Hill, and down the steep descents beyond, into Farm Meadow, and so on over the Harvard Hill, to the end. It was a well made road, but the traveller found it was no farther, and a great deal easier, to go round the base, than over the top of certain summits, and therefore the old road was preferred. In a few years the shares became nearly or quite worthless, to the great injury, and even to the ruin of some who held them. Eventually one portion of the turnpike was converted into a County road, while another portion of it in this town still remains, as a monument of the folly of laying out roads over high hills and through deep valleys, merely for the purpose of making the line a straight one.

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#### RAIL ROADS.

On the 3d of March, 1842, a charter was granted by the General Court, whereby N. F. Cunningham, a native of the adjoining town of Lunenburg, Abel Phelps and Alvah Crocker,

two native sons of this town, but residing, the one in Boston and the other in Fitchburg, together with other business and persevering men, were authorized to construct a rail road from Charlestown through the Northeasterly part of this town to Fitchburg. The capital stock (not to exceed \$1,500,000) was taken up, and generally by those who were able to pay, the road was judiciously located and thoroughly made, the land damages were seasonably and honorably adjusted, and in little less than three years, *viz*: in the forenoon of Feb. 10, 1845, the road was opened, the "iron steed" came puffing, snorting and smoking along, and the joyful sound of the whistle was heard for the first time at the depot in the North Village, by the multitude there assembled as witnesses.

At that moment an important change took place in relation to the temporal affairs of the inhabitants of this town. From that moment we were placed within two hour's ride of the city of Boston. Since then men and their families may breakfast at home, go to the city and transact business, or dine with and visit their friends, and be home to tea. Truly, as was written by another on a very different subject "Old things are passed away: behold, all things are become new."

April 22, 1852. For four days the rain has been pouring down, and caused an unusual flood; but while on the Vermont and Massachusetts Rail Road, the Cheshire, and others in the vicinity, the bridges have been swept away, and other damage done, the Fitchburg and the Fitchburg and Worcester roads are unharmed.

In 1847, a charter was granted for the Fitchburg and Worcester Railroad. This road runs on the West side of the river through the whole length of the town from the North to the South-east, taking the centre in its course, and unites with the Worcester and Nashua road a little south of the Washacum Pond, in Sterling. This road was opened for passengers in Feb. 1850, and affords every facility for those who wish to go to Worcester, and in a direction South and West from that place; and also to Fitchburg, and from thence both West and North.

There are at present but few country towns better accommodated with railroad facilities than this. Already a great change has taken place in the business affairs of the town, and whether it is eventually to be for the better or for the worse, remains yet to be settled. And so it does also whether the railroads shall continue to be good property for the stockholders, or whether they are to share the same fate of

some of the old turnpikes. We hope for the best. At any rate, mere selfishness prompts to a desire that the evil day, if it must ever come, may be put off for a season, for it is very pleasant for an old man, when he has nothing else to do, to sit at his window, and see from twenty to twenty-five trains of cars passing back and forth each of six days in the week, and none on the seventh, or the day of rest.

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#### SCHOOLS AND SCHOOL HOUSES.

In his eighth annual Report to the Board of Education, the Hon. Horace Mann, in reference to "The distribution of School moncys among Districts," expresses his views in the following appropriate terms:—"This subject is intimately connected with that great doctrine of republican equality, which constitutes our principle, our boast and our hope.

"With the exception, perhaps of a dozen towns, all the rest in the State, are divided geographically into school districts. Provision for the territorial sub-division of our towns was first made by the statute of 1789, the germ of

which was in the Province Law, 8 geo. 3, ch. 309. I consider this, beyond comparison, the most pernicious law ever passed in this Commonwealth, on the subject of schools.

“Other things being equal, or, making due allowance for inequality in other things, the schools are now invariably the best, in those towns, which are not divided into districts, but in which the school system is administered by the town, in its corporate capacity. The reasons for this are obvious and numerous. In cases where the schools are maintained by the town, in its corporate capacity, it is obvious that every section of the town would be treated substantially alike. No portion of the inhabitants would contribute, for any length of time, to pay for benefits from whose participation they were debarred.” “Were the whole town responsible in its corporate capacity, for the whole of the schools within it, the inhabitants of no town would ever think of, the inhabitants of no section of any town would ever submit to, a school of only three or four months in a year, while other parts were enjoying a school for ten months, or for the whole year.” “In fine, if towns, as such, were to administer the school system within their respective limits, the great principle of repub-

lican equality would have an unobstructed sphere of action, and would yield its harvest of beneficent fruits. A few towns, it is true, have abolished their district organization, and reverted to the ancient system."

This is one of the excepted towns. It has never been divided into those little corporate bodies called school districts in any legal sense of the word. But, during a period of more than one hundred years, the school system has been administered upon the plan so highly commended by the late Secretary of the Board of Education. The town, in its corporate capacity, has erected all the school-houses, raised all the money, hired the teachers, by their selectmen, or committees, and paid them. There never has existed, in any one portion of the town, any legal authority, except what has been temporarily conferred by the whole town, to take one single step, or to perform one single act, in relation to the public schools. And if this town has not raised so great an amount of money annually as has been raised in some other towns, it does not follow that the youth generally have not been as well educated. But on the contrary, the very fact that it has, for so great a proportion of the time, been equally distributed to, and expended

in all parts of the town clearly proves, according to Mr. M.'s opinion, that the children here have enjoyed superior advantages.

The first money voted by the town for the support of schools was in December, 1747. The sum was ten pounds, and Jonathan Wilson was authorized to hire the master.

The first school-house was erected in 1749, at an expense of £35. It was 24 by 18 feet, located near the first meeting-house, and built under the superintendence of Gershom Houghton, Thomas Wilder, and Nathaniel Carter, Committee.

The first woman school provided for by the town, was in 1752, and the amount appropriated was £3.6.8. In 1755, £8 were appropriated for a writing school, at the school-house. And in 1757, £15 were raised to be expended in three places.

The average amount annually appropriated for the support of schools for the first twenty years from 1747, and while there was but one school-house, was about forty dollars, expended under the direction sometimes of the selectmen, and at others by a committee specially appointed for the purpose. In 1766, the town was sued for not keeping a grammar school. In those days all who could read by spelling.

the words, had a right to go to the *grammar* school.

In March, 1767, it was voted to divide the town into three parts for schooling, and Thomas Legate, Jonathan White, and James Richardson, were appointed a Committee to make the division. Voted to raise £40 for schooling, and £66.13.4, to build school-houses, and choose three men in each third part of the town, to superintend the work. Four new school houses were erected, there being two for the South third part.

So heavy were the burdens of the inhabitants of this town during the Revolution, that for several years they raised no money for schools. One, among many, of the sad effects of war.

In 1768, the town voted £33.6.8; in '71, £40; in '73, £35; in '76, £55; school to be four months in each third part of the town, under the direction of a Committee of three in each part. In January, 1775, they voted not to raise school money; but in May following, £100 were voted to be expended by the Selectmen in schooling by masters. In 1779, £350 were raised as an additional sum for supporting the schools two months in each third part. And in 1780 the sum of £2000 was raised to defray the expense of six months man school, and six

months woman school. About this time those living on the hills in the West part of the town were allowed, for a few years, to draw their proportion of school money, and expend it among themselves. From 1784 to 1790, the amount raised for schools ranged from £50 up to £100 annually. In 1791 an Article inserted for the purpose, was referred to a large Committee, who subsequently reported that the town should be divided into seven Districts, to be called Wards; and their report was accepted. And in 1792, under an Article inserted for the purpose, the inhabitants refused to re-consider the vote whereby the town was divided into Wards. This settled the matter, and since that time, the word District has been altogether inapplicable to the schools, and should not be used. And down to 1820, it was not used, nor was it to be found on the Records. These Wards were not formed by metes and bounds, as is requisite in a legally constituted school District, but merely by designating the persons who should send their children here or there.

In 1822, a vote was passed, that the town should *not* be divided into school Districts according to law.

In 1791, the town chose a Joint Committee, consisting of the Selectmen and one from each

Ward, to provide teachers. They also voted £210 to defray the expense of building seven new school-houses.

In 1793, the sum raised for the support of schools, was £120; in '94, £150; in '95, £165; and the same in 1796. From 1796 to 1803, inclusive, the sum was \$666 annually, \$600 distributed equally among six wards, and \$66 to the seventh. In 1804 and five \$700 were raised and equally divided. In the March Meeting Warrant for 1806, the following article was inserted, viz: To see if the town will make any addition to the number of school wards in said town, build any new school houses, make any alterations in the school wards, or act anything thereon.

The above article was referred to a committee of one from each ward, viz: Metaphor Chase, Wm. Nichols, Wm. Burrage, Jr., John Divol, Jr., Edward Low, John Buss, and James Boutell, who according to their instructions, at the adjourned meeting in April made their report, which was as follows:

“To the Moderator and Inhabitants of the Town of Leominster in Town meeting assembled April 7, 1806.

“That, in our opinion, a new Ward to be denominated Ward No. 8, the house of which to

be placed near Mr. Alpheus Stuart's, and to be composed of the following families, would be the best means for the present, for the town to pursue in order to relieve some of their schools from the extra number of scholars which attend them, and would be most conducive to the interest and harmony of the town.

*Respectfully submitted by order of Committee.*

M. CHASE, *Chairman.*

“ Sam'l Waters, Asa Johnson, Jonathan Cummings, Alpheus Stuart, Joseph Hide, Widow Wilder, Benjamin Johnson, Pliny Colburn, Joseph Tenney, Nathaniel Colburn, Thomas Lincoln, John Chase, Philip Freeman, Asa Carter, Stephen Johnson, Jr., Jonas Fiske, William Lincoln, Jr., Warren Carter, Smith Hills, Josiah Whitcomb, Samuel Bowers, Widow Priest, and Silas Carter.”

Which being read it was voted to accept thereof with the addition of the following families, viz: Joel Brigham, Silas Hills, Joseph Johnson, and such other families as the town may vote to annex to said Ward.

And under an Article inserted for the purpose in the next May Meeting Warrant, the town voted to raise the sum of \$250, for the purpose of building a School-house, in Ward No. 8, and chose Calvin Hale, John Simonds,

Jacob Fullum, Thomas Lincoln, and John Buss, a Committee to direct the manner of building said School-house, and ordered the Selectmen to purchase a spot of land for said School-house to stand on, agreeably to the report of the Committee accepted in April last.

From 1806 to 1815 inclusive, the sums voted for Schools was \$800 equally divided among the eight Wards. In 1816, the sum of \$800 was equally distributed, and an additional sum of \$100 as the Selectmen might determine. In 1817, the sum voted was \$800, and the three following years \$900 equally divided, as was the sum of \$800, for 1821-2-3. In 1824, \$800 were equally distributed, and \$75 in different proportions among the Wards. For the next ten or twelve years, the sum annually was \$800 equally, and \$100 unequally divided among the Wards.

From 1837 to 1848 inclusive, the sum annually raised for Schools was \$1200, with the exception of one year when it was only \$1000, and of another year when it was \$1300. During these twelve years, No. 7, the smallest Ward in town, in point of numbers, was divided; in No. 1, the population was more than doubled; with a view of classifying the scholars, union Schools had been kept in several

parts of the town; and some other changes were made the effect of which has been (whether for good or for evil remains to be tested,) to derange, if not entirely to destroy, the former mode of distributing the school money equally to every portion of the town.

During this period also a new Ward was established, being No. 10, and a new house erected in modern style, and at a cost, including the site, of about \$900. And a new house was also erected in No. 5, and another in No. 8, at about the same expense for each. And since then, expensive new houses have been erected in Nos. 1, 3, and 6, and a ten month's school maintained for the whole town. In 1849, the sum raised for schools was \$1500,— in 1850, \$1900, and in 1851, \$2,150. And the same sum for 1852.

By the judicious system with which the Schools in this town have been administered from the first, not only have the evils of District corporations been avoided; but the town has, in several instances, by its votes, anticipated the action of the General Court in the good effects produced by the provisions of certain school laws which the Hon. Horace Mann would not venture to call "pernicious."

During the first half century of the town's

existence, the books used in the Schools were too few, the Bible, the Psalter, and Dilworth's Spelling Book, being the principal ones. But during the first part of the last half century, they became too numerous. Almost every teacher would introduce some new ones. And they were not alike in hardly any two Wards in town. The Schools were examined *once* in a year, viz: at the close of the winter term, by the Clergyman, and the Selectmen. The law authorizing towns to choose a Committee for the special purpose of inspecting the Schools, was not imperative till 1826. But at the suggestion of an individual of the town who, from the year 1799, was employed as a teacher five or six years in one of the Schools, an Article was inserted in a Warrant for town-meeting, under which a School Committee was chosen; and at the suggestion of the same individual that Committee, and their successors, visited the winter Schools at the commencement as well as at the close, and, in both instances, took the books into their own hands, selected the lessons, and made a most thorough examination, and with the most beneficial effects on the School. This was as early as 1803. And under another Article, the School Committee were authorized to prescribe what books should

be used in the several Schools, and hence they became uniform throughout the town. And about the same time, Registers somewhat similar to those now required by law, were introduced into the Schools with good effect.

A list of those who have served on the School Committee. For many years they received no pecuniary compensation: .

1803. Dr. Daniel Adams, Abijah Bigelow, Esq., Jonas Kendall, Esq.

1804. D. Adams, A. Bigelow, J. Kendall.

1805. A. Bigelow, Asa Johnson, Esq., Rev. Francis Gardner, David Wilder, J. Kendall.

1806. Rev. F. Gardner, A. Johnson, D. Wilder.

1807. Rev. F. Gardner, A. Johnson, D. Wilder.

1808. A. Johnson, D. Wilder, A. Bigelow.

1809. F. Gardner, A. Johnson, Josiah Richardson, D. Wilder, Bezaleel Lawrence Esq.

1810. F. Gardner, A. Bigelow, J. Kendall, D. Wilder, Joshua Chase.

1811. J. Kendall, D. Wilder, J. Crosby, J. Richardson, Wm. Perry, Esq.

1812. D. Wilder, J. Richardson, Wm. Perry.

1813. D. Wilder, Caleb Barton, Wm. Perry.

1814. Wm. Perry, J. Crosby, J. Kendall.

1815. Wm. Perry, Daniel Fuller, Joshua Chase.

1816. Rev. Wm. Bascom, A. Bigelow, J. Richardson.

1817. Wm. Bascom, D. Wilder, Doct. A. Haskell, Daniel Gates, Horace Richardson.

1818. W. Bascom, Doct. C. W. Wilder, Joseph G. Kendall, D. Wilder, D. Gates.

1819. Wm. Bascom, D. Wilder, C. W. Wilder, Wm. Perry, D. Gates.

1820. D. Wilder, C. W. Wilder, Wm. Perry, Jonas H. Kendall, Leonard Burrage.

1821. Rev. Abel Conant, D. Wilder, Levi Nichols, J. H. Kendall, L. Burrage.

1822. A. Conant, D. Wilder, Levi Nichols, J. H. Kendall, H. Richardson.

1823. A. Conant, D. Wilder, L. Nichols, J. H. Kendall, H. Richardson.

1824. A. Conant, Wm. Perry, Doct. A. Haskell, Jr., J. H. Kendall, H. Richardson.

1825. A. Conant, J. G. Kendall, Doctor Tho. R. Boutelle, J. H. Kendall, L. Burrage.

1826. A. Conant, Philip Payson, T. R. Boutelle, J. H. Kendall, J. G. Kendall.

1827. A. Conant, T. R. Boutelle, Solon Carter, J. H. Kendall, J. G. Kendall.

1828. A. Conant, Solon Carter, T. R. Boutelle.

1829. A. Conant, David Wilder, Charles W. Wilder.

1830. A. Conant, J. J. Taylor, Alanson J. Whitcomb.

1831. A. Conant, A. J. Whitcomb, T. R. Boutelle, Solon Carter, J. H. Kendall.

1832. A. Conant, S. Glover, J. H. Kendall, S. Carter, A. J. Whitcomb.

1833. A. Conant, S. Glover, J. G. Kendall, S. Carter, D. Wilder.

1834. A. Conant, C. W. Wilder, S. Carter, A. J. Whitcomb, Dr. Albert Smith.

1835. A. Conant, C. W. Wilder, S. Carter, Rev. O. G. Hubbard, Albert Smith.

1836. A. Conant, C. W. Wilder, S. Carter, O. G. Hubbard, A. Smith.

1837. O. G. Hubbard, C. W. Wilder, S. Carter, A. Smith, Sumner L. Carter.

1838. Rev. R. P. Stebbins, O. G. Hubbard, Rev. Moses Harrington, C. W. Wilder, C. C. Field.

1839. R. P. Stebbins, O. G. Hubbard, M. Harrington, C. W. Wilder, Dr. C. C. Field.

1840. O. G. Hubbard, M. Harrington, C. W. Wilder, C. C. Field, Rev. John C. Goodridge.

1841. O. G. Hubbard, R. P. Stebbins, C. C. Field, Solon Carter, C. W. Wilder.

1842. O. G. Hubbard, R. P. Stebbins, C. W. Wilder, C. C. Field, S. Carter.

1843. O. G. Hubbard, R. P. Stebbins, C. W. Wilder, C. C. Field, S. Carter.

1844. R. P. Stebbins, O. G. Hubbard, C. W. Wilder, C. C. Field, S. Carter.

1845. O. G. Hubbard, Rev. Hiram Withington, C. C. Field, A. J. Whitcomb, Joel W. Fletcher.

1846. O. G. Hubbard, H. Withington, Rev. J. C. Carpenter, J. M. Burrage, Alanson Richardson.

1847. O. G. Hubbard, H. Withington, C. W. Wilder, C. C. Field, S. Carter.

1848. O. G. Hubbard, H. Withington, C. W. Wilder, C. C. Field, S. Carter.

1849. O. G. Hubbard, Rev. Amos Smith, C. C. Field.

1850. O. G. Hubbard, A. Smith, Rev. S. Tupper, C. C. Field, Dr. G. W. Pierce.

1851. O. G. Hubbard, A. Smith, Rev. A. M. Swain, C. C. Field, G. W. Pierce.

1852. A. Smith, A. M. Swain, C. C. Field, G. W. Pierce, Charles H. Merriam, Esq.

And although there have been some failures on the part of the teachers, yet, at least for sixty-five years past, the town has been peculiarly fortunate in this particular.

Among the Collegiates who have since become distinguished both as scholars and theologians, the following Reverend gentlemen may be mentioned, viz: Messrs. Appleton, the President of Bowdoin College,—Woods, a Professor at Andover,—Emerson, Lincoln, Kendall, Mason, Allen, Huntington, Thomas, Upham, Clark and Hill. And among those who did not enter upon the ministry are Messrs. Smiley, Brown, Pillsbury, Buttrick, Butterfield, Colburn, Carter and Kent.

Of those who were not collegiates, but who were apt to teach, among many others may be named Messrs. Saml. C. and C. W. Wilder, J Richardson, O. Kendall, Wyman, Whitcomb, Carter, Graham, Chase and Grout.

But without the least disparagement to others, it may be truly said, that of all those who have had charge of the common public schools in this town, as teachers, for the last sixty years, none have been more thorough, systematic, and successful in their teaching, than the "Author of Colburn's Arithmetic," and our native-born citizen, James G. Carter. And to them, probably more than to any other two individuals, are the people of this Commonwealth indebted for the establishment of the Normal Schools, and of the Board of Educa-

tion. And it was the opinion of some, I think I may say not a few, that Mr. Carter was by far the most suitable person to have been appointed the first Secretary of that Board. His views upon some of the most important questions were probably not materially different from those entertained by the present Secretary of the Board.

Although the young in this place have enjoyed such peculiar advantages in relation to the schools, yet the parents have frequently sent their sons and their daughters, and others under their care, out of town to academies and other useful seminaries of learning.

The Lawrence Academy at Groton, was incorporated in 1793, and the catalogue for 1848 contains the names of no less than forty-six persons from this town, who, in their younger days, attended school at that institution. And the names of a great many others may be found in the catalogues of similar institutions, not only in the vicinity, but also at a distance, and even in other States.

The number of young men educated at the colleges would seem, at first view, to be small; and yet, when compared with those in the adjoining towns, all circumstances considered, it is more than an average. The following is be-

lied to be a correct list of all the graduates from this town. Those who were graduated at Harvard University are chronologically arranged. Those in italics are dead.

1763.	<i>Jonathan White,</i>	1.	1824.	<i>Charles H. Carter,</i>	12.
1773.	<i>Manasseh Smith,</i>	2.	1829.	<i>John James Taylor,</i>	14.
—	<i>Charles Stearns,</i>	3.	1830.	<i>Henry Lincoln,</i>	15.
1776.	<i>John Rogers,</i>	4.			
1783.	<i>Alpheus Moore,</i>	5.			
1793.	<i>Francis Gardner,</i>	6.			
1800.	<i>Timothy Boutelle,</i>	7.	1825.	<i>John Burrage,</i>	16.
1806.	<i>Caleb Boutelle,</i>	8.	1778.	<i>Salmon Richardson,</i>	17.
1810.	<i>Joseph G. Kendall,</i>	9.	1829.	<i>Thomas Boutelle,</i>	18.
1813.	<i>Charles H. Chase,</i>	10.	1831.	<i>Artemas A. Wood,</i>	19.
1819.	<i>Walter R. Johnson,</i>	11.			
1820.	<i>James G. Carter,</i>	12.			

#### NOTES ON THE FOREGOING LIST.

1. A son of Col. Jonathan White did not study a profession, and left town in the Revolutionary war.
2. A son of Abijah Smith, Counsellor at Law, in Maine.
3. A son of Thomas Stearns, Minister of the town of Lincoln, author of the "Philosophy of Love," and "Dramatic Dialogues."
4. Son of the first Minister, and a Physician in Plymouth, N. H.
5. Son of the second wife of Mr. Mark Lincoln.
6. Son of the second Minister, Counsellor at Law, in Walpole, in New Hampshire, and a Representative in Congress.

7. A son of Col. T. Boutelle, Counsellor at Law, in Waterville, Me., where he still resides in the 74th year of his age. He has been much in public life, having served at least a dozen years as Senator and Representative in the Legislature of that State,—was a member of the Electoral College for President in 1816, and is at present one of the “Board of Trustees,” of Waterville College, and from it has received the Degree of L. L. D.

8. A brother of Timothy, Physician, died in Plymouth, 1819.

9. A son of Hon. Jonas Kendall, Counsellor at Law, Representative in Congress, &c., &c., Clerk of the Courts for the County of Worcester, died in Worcester, 1847, universally lamented

10. A son of Maj. Metaphor Chase, Merchant in Baltimore, Md.

11. A grandson of the Rev. John Rogers, Professor of Chemical and Natural Philosophy, in the Pennsylvania College, resides in Washington, D. C., in the employment of the U. S. Government.

12. Son of Capt. James Carter, resided in Lancaster,—Instructor of Youth, Justice of the Peace, Senator and Representative in General Court, died in 1848.

13. Brother of James, and resides in Athol.
14. Son of Mr. John Taylor, Counsellor at Law, in Owego, N. Y.
15. Son of Mr. William Lincoln, Physician in Lancaster.
16. Son of Capt. J. Burrage, (B. U.) Counsellor at Law, Representative, died in 1820.
17. Son of Maj. James Richardson, (D. U.) School Teacher, studied no profession.
18. Son of Mr. James Boutelle, (A. C.) Minister at Plymouth, and now in Bath, N. H.
19. Son of Artemas Wood, (A. C.) Minister, first in West Springfield, married a daughter of the Hon. Samuel Lothrop, of that town, and is now a Minister in the city of New York.

And in addition to those who have received a Degree at some College, and have left the town, vast numbers of others, educated principally, and not a few of them wholly, at our common schools, have gone out from us into all parts of the country. Go which way you will, North or South, East or West, far or near, and you will be pretty likely to find some of the native sons of this town working their way along among the multitude, in their various professions, trades and employments. Not a few of them have been entrusted with offices of trust and responsibility in Corporations, in

Towns and Cities, in Counties, in the Commonwealth, and in other States. A good proportion of them have been successful in business, and have even become wealthy. Many of the citizens of Boston were born here. A number of years ago, one of them took it into his head to invite a Leominster party, and went so far as to begin to write down names; but soon found, that although his house was very spacious, "it was *a great deal too little*" to accommodate his fellow natives, and he relinquished his design. It would occupy too much space to mention one tenth of those who, even during the last sixty-five years, have left their native town and gone elsewhere. Among them are the names of Allen, Burrage, Boutelle, Burditt, Carter, Crocker, Conant, Darling, Gardner, Hills, Haws, Joslin, Johnson, Kendall, Low, Legate, Lincoln, Murdock, Nichols, Phelps, Pierce, Richardson, Rugg, Stearns, Snow, Tainter, Tyler, Wood, and Wilder.

Soon after the adoption of the United States Constitution, a post office was established in this town, and the late Asa Johnson, Esq., was appointed the first Postmaster. He was succeeded by Mr. Charles Prentiss, for two or three years, and then John Gardner, Esq., was the postmaster about twenty years. His suc-

cessor was the late Mr. John Kendall. The present accommodating and faithful incumbent was first appointed October 1, 1833. In 1851 an additional post office was established near the Fitchburg Rail Road depot, called the "North Leominster," and Mr. Wm. F. Howe appointed postmaster.

For many years the post-riders brought from Boston two mails in a week; afterwards there were three by stage-coach; and now, from all directions, we have in both offices six mails a day by railroad, besides the news by telegraph. By a statement in the Worcester Magazine for 1826, it appears that at that time there were but six post offices in the County of Worcester that yielded a nett revenue to the United States Government greater than the one in this town, it being then \$113,88. From a particular account, kindly furnished me by Mr. C. H. Colburn, it appears that the balance accruing to the Government annually on the 30th of September, since the first of October, 1833, has been as follows, viz:

In 1834,	\$304,15.	In 1841,	\$451,07.	In 1848,	\$658,56.
" 1835,	304,70.	" 1842,	492,99.	" 1849,	767,92.
" 1836,	335,73.	" 1843,	510,35.	" 1850,	934,61.
" 1837,	353,63.	" 1844,	515,34.	" 1851,	839,40.
" 1838,	348,59.	" 1845,	525,52.	March 31, 1852,	161,92.
" 1839,	384,35.	" 1846,	504,84.		
" 1840,	420,23.	" 1947,	574,39.	Total,	\$9388,29.
To which add the balance due and paid by the North Post Office since it was established in 1851,					
					132,08.
and the whole amount of revenue to the P. O. Dep't will be \$9520,37.					

## PRINTING.

The “*Rural Repository*,” a weekly sheet by Charles Prentiss, was commenced in this town October 22, 1795, and the publication closed in about eighteen months.

The “*Political Focus*,” by Charles and John Prentiss, was commenced in June, 1798, and closed November 28, 1799. John Prentiss left the town in March, 1799, and commenced the *New Hampshire Sentinel*, at Keene, which he conducted with great ability and good success, for forty-eight years, and which is now published by his son.

“*The Telescope*,” by Adams and Wilder, edited by the former, was commenced January 2, 1800, and the publication ceased, for want of due encouragement, October 14, 1802. The subscriptions to neither of the papers exceeded five or six hundred, and the advertising and job patronage was small. Charles Prentiss published a volume of his own “*Essays*,” in prose and poetry, the “*Philosophy of Love*,” a poem by the late Rev. Charles Stearns, of Lincoln, Mass. Also a thick 12mo. volume of “*Dramatic Dialogues*,” by the same author. He pub-

lished also several miscellaneous volumes for himself and others, and kept a small assortment of books and stationery, with a bindery attached.

Doctor Adams published two or three editions of his "Scholar's Arithmetic," and his "Understanding Reader," two valuable school books, while he resided in this town. Among the Doctor's other works are the "Monitorial Reader," "Mental Arithmetic," "Book-keeping" and "Mensuration." Doctor Adams now resides in Keene, and, at the age of seventy-seven, enjoys comfortable health. Mr. J. Prentiss is also there, and, apparently, in the vigor of manhood. It was a misfortune to this town that two such men should leave it.

Mr. Salmon Wilder, the partner of Doctor Adams, continued for a time to do job printing in this town, and then removed to New Ipswich.

Mr. J. Prentiss purchased the copy-right of the Scholar's Arithmetic, about the year 1806 or 1807, and published large editions until the year 1828, when, to meet the demands of the age, he engaged the author to revise it. From that time to 1848, large stereotype editions were published by him of this new 12mo. work, "Adams' New Arithmetic." Again the demands required a revision, and it has been since published by J. W. Prentiss & Co., "Re-

vised Edition," much enlarged and improved.

Messrs. Charles and John Prentiss were the sons of the Rev. Caleb Prentiss, of Reading, and the elder was graduated at Harvard University in 1795. He taught one of the schools in this town the winter preceding.

A Mr. Ephraim Wilder opened a Bookstore here about the year 1803; but, although the inhabitants generally at that time were fond of reading, he did not meet with sufficient encouragement to induce him to remain long.

A Social Library of choice books had previously been established in this town. An Association called "The Institute," was formed here in 1818; and in 1847, "The Lyceum" was organized. The funds for the commencement of a Library were obtained at a tea-party given by the ladies in January, 1848. And in that year the three Libraries were united into one, and now comprise nearly or quite seven hundred volumes of useful and entertaining books.

## REPRESENTATIVES.

## List of Representatives chosen to the General Court, from the first on record:

1774. Israel Nichols.	1824, '5. William Perry.
1777. J. Joslin & Israel Nichols.	1826. Joel Crosby.
1780. Israel Nichols.	1827. Joel Crosby and D. Wilder.
Oct. Thos. Legate, 1st under the Constitution.	1828. D. Wilder and J. Crosby.
1783, '4, '5. Israel Nichols.	1829. J. Crosby & Wilder Carter.
1786. Timothy Boutelle.	1830. W. Carter & Chas. Grout.
1787, '8. David Wilder.	1831. W. Carter & Chas. Grout.
1789, '91. Israel Nichols.	1831, November. Wilder Carter and Carter Gates.
1793. Timothy Boutelle.	1832. L. Burrage and C. Grout.
1795. Thomas Legate, Jr.	1833. D. Wilder and C. Gates.
1796, '7, '8. Thomas Gowings.	1834. D. Wilder and C. Gates.
1800, '1, '3, '4, '5, '6. Jonas Kendall.	1835, February. P. S. Burditt.
1807, 8. Abijah Bigelow.	1835. C. Gates and P. S. Burditt.
1809. A. Bigelow & D. Wilder, Jr.	1836. P. S. Burditt and Charles W. Wilder.
1810. D. Wilder, Jr., & Joel Crosby.	1837. Charles W. Wilder.
1811, '12. D. Wilder, Jr., and Benjamin Perkins.	1838. Jabez B. Low.
1813. David Wilder, Jr., and B. Lawrence.	1839. Rufus Kendall & C. Hills.
1814. Joel Crosby and B. Lawrence.	1840. Charles Hills.
1815, '16, '17. Bezaleel Lawrence.	1841. Charles Hills.
1818. Joel Crosby.	1842, '3, '4. Leonard Burrage.
1819. J. Crosby & B. Lawrence.	1845. Charles W. Wilder.
1820. Bezaleel Lawrence.	1846. James Burditt.
1821. Jonas Kendall.	1847. Charles W. Wilder.
	1848. Charles W. Wilder.
	1849. Solon Carter.
	1850. George S. Burrage.
	1851. Joel Crosby Allen.

The following persons, during their residence here, have been chosen or appointed to offices others than those conferred by the town:

CORONERS.	
1781.	Mark Lincoln.
1782.	John Simonds.
1792.	Bezaleel Lawrence.
1810.	Abel Carter.
1811.	Daniel Newhall.
1826.	William Wilder.
1850.	William H. Young.
JUSTICES OF THE PEACE.	
1788.	William Nichols.
1803.	John Gardner.
1810.	Joel Crosby.
—	Bezaleel Lawrence.
—	Asa Johnson.

JUSTICES OF THE PEACE.	
1811.	Michael Newhall.
—	John Kendall.
1819.	William Perry.
—	Levi Nichols.
1826.	William Wilder.
1837.	Charles Grout.
1839.	Charles W. Wilder.
1844.	Leonard Burrage.
—	Solon Carter.
1848.	William A. Nichols.
—	Joel W. Fletcher.
1849.	Noah R. Harlow.
1851.	Merritt Wood.
1852.	Charles H. Merriam.

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#### JUSTICES OF THE PEACE.

1801. Jonas Kendall, subsequently Quorum, and throughout the Commonwealth, Special Jus. C. Sessions, and was Senator, Counsellor, and Representative in Congress.

1809. Solomon Strong, J. C. C. Pleas, Quorum, and throughout Commonwealth, Senator.

1809. Abijah Bigelow, Quorum, Representative in Congress, and Clerk of the Courts.

1817. David Wilder, the Quorum, throughout Commonwealth, Comr. Highways, Senator, Counsellor, Treasurer of the Commonwealth.

1827. Joseph G. Kendall, of the Quorum, Master in Chancery, Senator, Representative in Congress, and Clerk of the Courts.

1804. Lovell Walker, Quorum.

1826. Charles G. Prentiss, Register of Probate.

1781. Israel Nichols, Quorum and Senator.

—. Thomas Legate, Quorum. •

The last two gentlemen and Thomas Wilder, were in commission previous to the adoption of the Constitution in 1780. In 1774, Israel Nichols was chosen a member of the County Convention at Worcester, and also to attend the General Court at Salem. And Thomas Legate was chosen to the Provincial Convention at Concord.

While Judge Strong resided in Westminster previous to 1817, he was one of the Senators for Worcester County, and also a Representative in Congress. He was a son of Judge Simeon Strong, and was graduated at Williams College, in 1798, in the eighteenth year of his age.

The Hon. Lovell Walker was a graduate of Dartmouth College in 1794. He was a Counsellor at Law, and, until within a few years previous to his death, resided in Templeton. And while there he was for several years a member of the Senate of the Commonwealth.

The widow of Judge Strong, a lineal descendant from Philip Sweetser and James Richardson, two of the early settlers, and Mrs. Walker, formerly a Miss Loring, of Hingham, and an aunt to the Rev. A. Young, D. D., of Boston, both continue to reside here.

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#### MEDICAL PRACTITIONERS.

For nearly fifty years after the town was incorporated, there was but one Physician in it at a time. The Rev. John Rogers, the first minister, purchased the farm on which he lived and died, and which is now owned by M. D. Richardson, of a Doctor Howard; but it is doubtful whether he ever had any practice here.

Doctor Jacob Peabody was in town as early as 1746. He lived on the place now owned by William B. Hosmer, and died in 1759. His wife was the eldest sister of Mr. Rogers. He had a son Jacob, who was many years a Physician in Exeter, N. H.. And this son had a daughter by the name of Eunice, who became the wife of Phinehas Carter, of Lunenburg, and

hence his son Thomas, who now resides in that town, came into the possession of the bible which belonged to his ancestor, the Rev. John Rogers, the martyr, and of which an account is given, by the Rev. R. P. Stebbins, in his Centennial Discourse.

Doctor Thomas Gowing, from Lynn, succeeded Dr. Peabody. After a careful and successful practice of about forty years, he died in the year 1800, aged sixty-six. He lived on the farm now owned by John Babcock, and erected that house before my remembrance. He took a lively interest in the welfare of the schools, and all other praise-worthy objects. He purchased at Worcester the first copy of "Perry's Dictionary" that was owned in town. He married the youngest daughter of James Richardson, one of the early settlers. A niece of his was the wife of the late Hon. Jonas Kendall. His only child, a well educated lady for those days, became the wife of the late Col. Israel Nichols. We were not only school-mates, but also classmates, and she would kindly allow me to use the new dictionary occasionally, until my father purchased the second copy that was brought into town. Mrs. Nichols died January 1, 1852, in the 74th year of her age.

To Doctor Gowing, and others who were co-

temporary with him, as well as to some of the first settlers, are the inhabitants of this town greatly indebted, for the order and regularity with which their municipal affairs have generally been managed, for a long period of years.

About the year 1790, Doctor Silas Allen established himself here. At first he lived on the place that had been occupied by Doctor Peabody; but in due time he built a new house near the centre of the town. He was a careful practitioner, and accumulated a handsome estate. He died August 13, 1840. His first wife was the sister of the Rev. P. Thurston, for some years minister of St. Johnsbury, Vt., and who died in this town. They had three sons and two daughters, who lived to be men and women, and the daughters, and several of the grandchildren, continue to reside here.

In 1792 or '3, Doctor Ebenezer Learned, a graduate of Harvard College in 1787, came into this town and tarried a year or two. He taught a private school much to the satisfaction of both parents and pupils; but not finding sufficient encouragement as a physician, he went into New Hampshire, where he became distinguished in his profession, and lived to a good old age.

In 1799, Doctor Daniel Adams, of whom

more is said in another place, came into town. He was a graduate of Dartmouth College in 1797.

About the year 1817, the town came very near having at least one too many of those who profess to "cure the ills which human flesh is heir to." There was Doctor Richard Ransom Smith and his son, Jerome Van Crowningshield, who now resides in the city of Boston—Abraham Haskell, senior, then the most skillful practitioner in the County of Worcester, and with him, either as a student or a partner, the late Charles W. Wilder, who by his persevering efforts, and his extensive practice, made himself eminent in his profession—Doctor Silas Allen, before mentioned, and another by the name of Wilder, of whom modesty requires that but very little should be said here. Under these circumstances, there came along a young gentleman in search of a place to establish himself as a physician, and put up for the night at one of the taverns. In the course of the evening he was very inquisitive, and among other questions asked the landlord (who, by the way, was a great lover of fun) how many *doctors* there were in town? The answer was as follows, "Well, we have not yet so many that we begin to feed the hogs with them, but I don't know

how soon we may have." The young gentleman rode off next morning, and it is not known that he has ever been in town since.

Subsequently, and at different periods, Doctors Albert Smith and Thomas R. Boutelle resided here several years; but, for reasons best known to themselves, they also went away. Their ancestors were among the early settlers here. Doctor B. is a great-grandson of Dea. James Boutelle, the first of the name who came to this town, and Doctor S. sustains the same relation to the late Hon. Israel Nichols. The latter resides in Peterboro', N. H., his native town, and the former in the town of Fitchburg, where he continues to enjoy an extensive and a successful practice. Doctor B., on the maternal side, is also great-grandson of Jonathan Carter and James Richardson, two other of the first settlers, and also *great great*-grandson of Peter Joslin, of Lancaster, before mentioned, his great-grandmother being a sister of John Joslin, another of the early settlers in this town.

At present there are some half dozen in town to whom the *title* of Doctor is given. Several of them have been well educated, and have gone through a regular course of medical studies. Caleb C. Field was a graduate of Am-

herst College in 1833, and he and John Heard, as class-mates, received their medical degree at Dartmouth College in 1838. George W. Pierce received his at Harvard College in 1846. And I understand the dentists also are well skilled in their branch of the profession. And there is my aged friend Doctor Richardson, by the many "gentle rubs" he has given, has done less hurt, and more good, than some people may imagine. They all appear to take an interest in the general welfare of the town. Two of them are faithful members of the school committee, and seem to be anxious that the rising generation should be well educated. I wish them all a good and comfortable living, and trust they will continue to reside here until the whole people, by a prudent and temperate course of life, shall have become so perfectly sound and healthy, that medical practitioners will find no employment in the line of their profession.

## LEGAL PROFESSION.

With regard to the legal profession, the town has been highly favored. For nearly the whole of the first half century there was no lawyer here. The first who established himself as an Attorney in this place, was Asa Johnson.

"This very singular man was born in the town of Bolton, in this State, and was actually engaged in the naval service of his country in the revolution ;—was a prisoner some considerable time at Halifax, but finally liberated, and in a second cruise, obtained prize money enough to educate himself at the University of Harvard, for which he had a great desire ; he was classmate with the Hon. John Quincy Adams, now President of the United States.

For many years he practised law in Leominster, but never arose to a degree of eminence in his profession which many of his contemporaries have enjoyed ; yet his reputation, as an upright attorney, was proverbial. He was a classical scholar, and a tolerable linguist ; but his eccentricities form the most memorable items. He lived and died a bachelor ; kept house twenty years, and in the whole time never was known to eat from an earthen plate,

in his own house ; his table was constantly furnished with wooden trenchers. Disgusting as it may appear, he has been known to cook a cat, owls, hawks, and various reptiles, and to invite visitants to partake of his rare dish. He was the father of a young lady whom he educated with paternal fondness, yet he would never allow her to call him *father* ; it must on all occasions, be "Mr. Johnson." Not having married to meet his views, she was partially discarded ; but her death, soon after, appeared to affect him, although he resolutely declared that he had not the smallest anxiety for her, after she had disobeyed his injunctions in matrimony.

Johnson had many original notions, peculiar to himself ; in spelling his own name he never inserted an h, but wrote simply in this manner, *Jonson* ; because the h was an unnecessary letter, while his brothers and family connections used it. Several times in life he attempted to domesticate frogs, toads and serpents, and succeeded so wonderfully, as to have them, in a field, come at his call. A cat was his constant office companion, which was named after some statesman, for whom he had a peculiar regard ; one cat succeeded another, and generally bore the name of its predecessor.

For a repartee, he had few equals ; as a specimen of his talents, this circumstance, which is said to have taken place at a boarding house in Worcester, is recorded.

A young mellow-headed lawyer sitting in company with Johnson, who was surrounded with counsellors, thinking to put him to a blush, asked him if he had ever eaten a dish of *stewed pollywogs*, having been informed that he had a relish for disgusting rarities ? Johnson answered in the negative, and said he did not think they would injure him, however, if he should ; but observed to his interrogator, that it would be a ruinous meal for *him*. “ Why ? ” said the lawyer, “ because,” answered Johnson, “ it is a well known fact that *pollywogs* will kill goslings.” Johnson was fond of good living, and the society of literary persons ; he was remarkably polite, and among ladies, pleasing and agreeable in conversation. Above all, it is to be regretted that he lived, and died as he lived, a professed atheist ; he welcomed death as an unaccountable something that would annihilate his soul forever.

At one time in his life he was worth a good interest ; but at the close of it, his propensity for gaming and other concomitant habits, stripped him of his possessions in a few years.

He died of debility, on Sunday, August 13th, 1820, in his sixty-third year, a pensioner of the United States."

The above biographical sketch of Mr. Johnson was published in the Boston News Letter, about twenty-five years ago, and must have been written by some one who had been well acquainted with him. Although the course of life which he led, could not, as a whole, commend itself to the consciences of sober-minded men, yet there were many good traits in his character. He was kind to the poor. He was not inclined to encourage litigation merely for the sake of pocketing a fee. He was a charming singer, and did much to improve the church music in this place. He was strictly an honest man, and for several years was Town Treasurer, and an efficient member of the school committee. And although I shall not vouch for the fact, yet it is strongly impressed upon my mind, that, towards the close of his life, he not only expressed doubts whether the course which he had pursued with regard to religious and moral subjects was the true one; but even went so far, a day or two before his death, as to say, "I have been a wicked man."

In 1797 or '98, Abijah Bigelow, from Westminster, came into town and opened an office.

He was a well-read lawyer, a safe counsellor, and a successful practitioner. Quite a number of young gentlemen read law in his office, several of whom afterwards became distinguished in the profession.\* He continued here until he was appointed Clerk of the Courts, in 1817, and then removed to Worcester, where he now resides, and although far advanced in life, still attends to the business of his profession. He was a graduate of Dart. Col. in 1795.

William Perry and Joseph G. Kendall, natives of this town, and students in Mr. Bigelow's office, succeeded him and Mr. Johnson. Mr. Perry died in August, 1844. Mr. Kendall remained here till 1833, when he was appointed Clerk of the Courts in the room of Mr. Bigelow, resigned. He died in Worcester, October 2, 1847, aged 59. These three gentlemen, like their predecessor, instead of encouraging litigation, "sought the things that make for peace." They all took a lively interest in the general welfare of the town, and especially in the education of the young; and, at different times, were all members of the school committee. They possessed, in an eminent degree the confidence of the people. They all served

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NOTE. Hon. Timothy Boutelle, B. M. Farley, of Hollis, N. H., Abel Boynton, and Leonard M. Parker, of Shirley.

in the office of Town Clerk and Selectmen. One of them was a member of the Convention for revising the Constitution of this Commonwealth; they were all members of the General Court; and two of them Representatives in Congress. Truly may it be said that this town was the better for their having lived in it. And it is hoped that their successors in the profession, Messrs. Fletcher and Merriam, may follow the praiseworthy examples of their distinguished predecessors.

Mr. Perry married a sister of Doctor P. T. Kendall, of Sterling, who still survives him, and continues to reside in this town. He left two daughters, one is the wife of J. W. Fletcher, Esq., and the other of Mr. C. H. Colburn, the Postmaster.

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#### TANNERIES.

The first tannery in this town was located immediately east of Wilson's mill-pond, on the south side of the way leading from the "great bridge" into "the broad road." It was improved by Joshua Smith, who was probably one of the early settlers. It was afterwards owned or

occupied by a man by the name of Gates, whose wife, or widow, was for one or two years, the teacher of the summer school in the North part of the town, about sixty-five years ago; and since that time there has been no tanning done in that yard. The second was about half a mile West of the meeting-house, and was owned by Oliver Carter, a son of one of the first settlers, and the father of him who was to have found the lost carbuncle. He sold out to Benjamin Hawks about the year 1780, who for about twenty-five years, carried on the business to considerable extent, employing a journeyman in addition to two or three apprentices, one of whom, Levi Adams, succeeded him. Adams, in company with B. Perkins, did a small business for eight or ten years, and then sold to Thomas Stearns, who, with about the same capital employed by Hawks, say \$2000, turned out something like \$3500 worth of leather annually for seven or eight years, and then sold to Wm. Burrage, and constructed a new yard on the Monoosnock brook at the Fullum saw-mill, where he continued to do a safe and profitable business till 1847, when he sold out to J. C. Lane. The tanning was successfully prosecuted by Wm. Burrage and a younger son, and by Asa Pierce, Jr.; at the old yard till 1835,

and then wholly discontinued at that place. William Burrage, one of the first, and probably the best of Hawk's apprentices, commenced tanning in the north part of the town in 1790, with a small capital, and on a small scale.

He gradually increased the business, until at the end of thirty years he employed a capital of \$3000, and turned out annually, for several of the last years, \$5000 worth of leather. Leonard Burrage, after having been in company with his father three or four years, bought the yard in 1824, and carried on the business by himself, and in company with Geo. S. Burrage, annually increasing both the amount of capital employed and the manufactured article till 1844, when the establishment was sold to Babcock and J. M. Burrage. Up to this time the tanning in this town had all been done in the old fashioned way with cold liquor, slow process, and a great amount of manual labor; but Babcock & Burrage put in steam power, and increased the business about four-fold, doing as much in three months as had been previously done in a year; and, with a capital of \$6000, turning out \$20,000 worth annually. And now, 1852, the establishment has passed into the hands of Putnam & Phelps. L. Bur-

rage, Thosmas Stearns, and A. Pierce, among others, were apprentices to Wm. Burrage ; and by their industry and good management, they have all acquired more than a competency of the good things of this life. Indeed, two of them are now among the most wealthy men in the town. They have followed the example of their master in financial affairs. His first purchase was of Doct. Gowing, who then owned a large farm, and although it was only about \$50 worth, the Doctor required two names upon the note. Mr. Burrage, avoiding the extremes of parsimoniousness and extravagance, by his economy and industry was successful in his business, and bought not only the Doctor's whole farm, but also another on the other side of his tanyard ; and after a long and useful life died in 1844, leaving a large estate to his heirs. A good example for all young men to follow.

The manufacturing of patent leather was commenced by Babcock & Burrage, in the vicinity of their tannery, in July, 1851, and prosecuted by them until the following December, when a transfer of ths business was made to Mr. N. W. Stoddard. He being a skilful and experienced workman, is giving a new impetus to the business, and executing the work in a superior manner.

The management of so important and valuable a branch of finishing leather is attended with many inconveniences while in its infancy. The proprietor is surmounting the numerous difficulties, and with some half dozen workmen intends to finish about \$25,000 worth of stock annually. One great inducement Mr. Stoddard had to manufacture patent leather at his present locality was, the convenient opportunity of obtaining an excellent article of leather for the purpose of Putnam & Phelps, successors to Babcock & Burrage. For firmness of texture and its pliability, the leather they tan is seldom surpassed. The valuable improvements introduced by the enterprising proprietor, in the finishing of this kind of leather, of which he claims the right, must make it a superior and durable article, compared with what has heretofore been manufactured.

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#### BOOTS AND SHOES.

For seventy years but very little had been done in the manufacturing of boots and shoes, except merely for custom work. In 1810, Joseph Conant commenced making ladies' mo-

rocco shoes, and continued in the business about twenty years, selling something like \$800 annually, mostly in New York and Vermont.

For six years previous to 1842, L. & G. S. Burrage manufactured annually about \$25,000 worth of leather shoes; and G. S. Burrage did nearly a third as much for three years longer. And since 1845, M. D. Haws, in addition to his custom work, has made ladies kid and leather shoes and boots to the value of from \$7000 to \$10,000 annually, sold in Massachusetts, New Hampshire and Vermont.

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#### SADDLES, &c.

About the year 1787, Mr. Ephraim Eager, from Sterling, commenced the manufacture of saddles in the old tailor shop of Mr. John Richardson. He was not a business man, his sales were small, and in 1799, he returned to Sterling, destitute of property. Asa Kendall, the younger apprentice of Eager, succeeded his master, and, being an industrious, careful man, carried on the business successfully for about fifteen years, when he sold out and removed to

Mount Vernon, N. H., where he still resides. Francis Johnson succeeded Mr. K. Jonas Gates, Jun., the elder apprentice of Mr. K., for a time carried on the business, on a small scale, in the Easterly part of the town. Col. Luke Lincoln, a native of this town, and who served his apprenticeship with Mr. Breek, of Pepperell, manufactured harness, chaises and other carriages profitably in this town, from 1827 to 1849; but the amount of capital employed, or the value of the articles annually made, are not known. Mr. George Gay was a partner with him from 1828 to 1832, the time of his (Gay's) death.

At an early date after the incorporation of the town, the manufacture of potash was undertaken, by Thomas Wilder, Esq., one of the first settlers, and continued some years afterwards, by his son Thomas. Their works were at the outlet of Chualoom pond. Jonas Kendall, senior, also made quite a business of manufacturing the article for a number of years. He also manufactured pearlash, and his wife made gingerbread to sell. And after them, Jo-tham Johnson was extensively engaged in the business. His works were situated on the West side of the brook near the Fitchburg & Worcester Rail Road crossing. He sold out to

John Gardner, Esq., in 1795. Mr. Johnson was a brother of Asa, the lawyer. He was not only a man of great enterprise, but he was also fair, upright and honest in his dealings. In 1790, he established the first stage-coach that was run from this town to Boston, and continued in the business a number of years. He and a younger brother by the name of Jonas, kept a variety goods store for many years, by which the inhabitants were greatly accommodated. He married the eldest daughter of the Rev. Francis Gardner, and their daughter became the wife of the Hon. Benjamin Seaver, the present Mayor of the city of Boston. John Gardner also succeeded Mr. Johnson in the store as well as the potash, and for many years followed the example of his predecessor in a fair and upright way of dealing, and was the first trader in this town who did not fail. Previous to Mr. Johnson, there had been but one trader on a *large* scale, viz., Maj. Richardson, whose name is mentioned in connection with the mill.

At present there are five or six stores in town, and for fifty years past there have been quite as many as were needful.

The last named individual lived in the house that for a long time has been known as "The

Abbey." His store was on the opposite side of the way. And to him are we all indebted for those two rows of beautiful elm trees on each side of the road leading from the younger Mr. Hosmer's over the Nichol's hill. It was in this, then, most elegant and spacious mansion house, that John Avery, who for many years in succession, was the Secretary of the Commonwealth, resided several months with his family, in the early part of the American Revolution.

A goodly proportion of the first settlers were careful to set out a few trees in front of their dwellings, and by the side of the road, and although the axe has been laid at the root of too many of them, there are a considerable number remaining; several at the Col. White place; one at the Divol farm; one at Mr. Farmers; one at the Rev. Mr. Rogers' house; two at the Gates' place; two or more at each of the places formerly owned by O. & J. Carter, E. Stuart, J. Boutelle, L. Warner, and at some other places. Quite a number of these elms are stately trees, measuring in circumference over fifteen feet. The largest, one at the Oliver Carter place, eight feet from the ground measures twenty feet. It was set out in 1749, then a mere sprout. Even the town in its corporate

capacity early manifested a good taste in the matter. About the year 1765, the land now enclosed as the New Cemetery was rented to Joshua Smith, the first tanner in town, on condition, among others, that he should plant a row of elms by the side of it. He fulfilled that part of the contract, but the soil not being suited to the elm, but very few of them lived; two only now remain.

There is a tradition, and I believe it to be true, that Smith also set out a row of elms on the south side of the way from his tan-yard, up into the "broad road." Two of those trees are yet standing, and one of them with a top of the greatest imaginable beauty.

The elms on both sides of the road between the Rev. Amos Smith's and the burying-ground, were planted in the spring of 1793. More were set out, but they did not live. The button-woods on that street were probably set out at the same time. There were then only three dwelling houses on the West side of the road, and but one or two on the East. For those ornamental trees, we are indebted to Mr. John Richardson, who, for more than fifty years, was the only "man-tailor" in town, and who from his own family, not only furnished a goodly number of tailoresses; but also some half dozen or

more most excellent female teachers of the town schools: to Doctor Silas Allen, for many years a practising physician here: to Mr. Ephraim Eager, the first saddler in town, and who lived and died a bachelor: and to Mr. Josiah Richardson, then an apprentice to Eager, and who, as was the case in the days of Job, only survives to tell the story. And we are happy to know that after having lived in various other places, both West and South, he has at length returned to end a long life in his native town, and within sight of the house in which he was born. It must afford him peculiar satisfaction to walk in the shade of those trees.

Many others are deserving of credit for ornamenting their houses and the roadside with shade trees. The late Joel Crosby, Esq., many years ago was at much pains to set out maples and other ornamental trees, along on the farms now owned by Capt. Charles Nickerson and Mr. Warner. Indeed such trees may be found nearly all the way around what is called "the Neck," either in front of the dwellings or by the roadside.

The late Hon. Jonas Kendall possessed an uncommonly correct taste in relation to forest trees and garden flowers, as may be seen by a view of the arrangements made by him at his

last residence. Col. J. H. Kendall, the only survivor of seven children, and a non resident, owns and improves the estate; and so far as it respects the cultivation of flowers, of fruit and forest trees, the discernment of the son is equal to that of the father. Some years ago the late Dea. Wm. Burrage, together with his son Leonard and Mr. J. Wood, caused rock-maples to be set out on both sides of the road against their land for a third of a mile or more. Phinehas Goodrich has made an appropriate selection of trees, and arranged them very regularly on two sides of his little cottage place. Those choice trees by the side of Mrs. C. Baldwin's place in the village, in a few years more will show to great advantage.

If we look into Manchester street, or at some of the roads that have been only recently established, in fine, into almost every part of the town, it must be apparent that many of the inhabitants have been individually turning their attention to this subject. And last, but by no means least, the town itself in its corporate capacity, has taken this matter up, and caused elms and other trees to be set out on the Common near three of the Meeting houses and the Town house, which already begin to show to good advantage. These circumstances, togeth-

er with the course which the town has pursued for some years past in relation to the Cemeteries, speak well for the good taste and discernment both of the present and of the past generation.

The land for the new Cemetery was purchased by the town in 1840. It is enclosed with a handsome fence, and the lots are tastefully laid out, and many of them ornamented with shrubs and flowers. Great improvements have also been made in the old one.

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#### MILLS.

It has generally been supposed that the first grist-mill in town was erected by Jonathan Wilson, and it is more than probable that he superintended the work; but the mill was built and owned by Ebenezer Wilder, of Lancaster, and probably before the town was incorporated. The Selectmen, when they laid out the private way on the east side of the river, in October, 1740, commenced about four rods above the dam of Ebenezer Wilder's mill-pond. There was then no bridge, but a vote

had been passed just one month before, to build one. Wilder owned large tracts of land in this town. He had two sons and one daughter; Benjamin went to Sterling, David staid in Lancaster, and Hepzibah was married to Jona. Wilson, and came here before 1740. After Wilder's death, which took place December 25, 1746, in the 65th year of his age, Wilson came into possession of a large portion of the real estate in this town, in the right of his wife. But, as is too apt to be the case with men who marry women supposed to be rich, he lived above his income, became involved in debt, and the mill with the farm and other land adjacent, passed into the hands of Major James Richardson, who rebuilt the mill, and constructed a new dam lower down the stream. Richardson was in trade on a large scale for a country dealear at that time; but, having failed in business, the mill, etc., passed into the possession of some of his creditors in Boston, by name of Hubbard, who, by their agent, rented them and the farm for a number of years, and then sold to Asa Perry, who in 1795, conveyed to Hopestill Leland; and in 1809, the Leland's sold to Israel Nichols; and in 1830, Amos Haws, a grandson of Leland, bought of I. Nichols' heirs, and after putting in circular

saws, shingle mill, etc., sold to Jonas Kendall & Sons, and since then, there has been but little grinding or sawing done there. The building is now an appendage to Crehore's paper-mill.

For sixty years the dam at the Wilson mill was the only one that had been constructed across the Nashua River, in this town. In the year 1800, Doct. James Carter, of Lancaster, erected a grist and saw-mill quite at the East part of the Town, which, after having been in the possession, at different times, of some half-dozen others, are now owned by Whiting Gates. And in addition to the common business of the mills, Gates & Harris manufacture horn buttons there, to the amount of \$5,000 annually, employing from ten to thirteen hands, part females.

For more than twenty years, while the mills were owned by Merritt Wood, he carded wool to a considerable extent. During that period, Mr. W. took down the old mill and erected new.

The last mills operated by the water of the Nashua, were built by Major Amos Haws, in 1837. They are now owned by Joseph Cozzens, who does a vast amount of business, both in grinding and sawing. Large quantities of

timber, sawed at this mill, are transported on the Fitchburg Rail Road. The saw goes the whole year. The water is carried about one hundred rods, in a canal, from the main stream. During the nine years these mills were owned by Major Haws, the average quantity of grain ground annually, was 15,400 bushels, nearly one fifth of which was wheat. The bolting is done in good style. In 1808 or '9, some gentlemen had it in contemplation to erect a cotton-factory, on a large scale, near the paper-mills; but the project was finally abandoned. In 1832, a small cotton-mill was built at the outlet of Chualoom Pond, by Silas Bruce, Esq., and others. It was 54 by 35 feet, and four stories high, including basement and attic. There were 500 spindles, and sufficient power for 500 more. The lowest depth of the pond has never been ascertained. The head at the outlet is 10 ft., and there is a fall of 70 feet in about 100 rods. The building and machinery were destroyed by fire, December 6, 1836, and has not been rebuilt.

There is one fact connected with the erection of the mills now owned by Mr. Cozzens, too good to be withheld from posterity. From time immemorial it has been the custom in this town, whenever the mills, dwelling-houses, or

other buildings of individuals, shall have been swept away by floods, or destroyed by fire,\* for the inhabitants generally to raise funds, by subscription or otherwise, to enable such individuals to rebuild, without any expectation that such funds will ever be returned. But I have known of only one instance of funds having been raised in this way to encourage an individual to *commence a new work*.

After J. Kendall & Sons had purchased of A. Haws the "old Wilson Mills," where the grinding for a large portion of the inhabitants had been done for nearly one hundred years, they of course controlled all the water, and if either mill was stopped it was the grist-mill; hence the farmers and others, when the water was low, sometimes found themselves disappointed, by not having their meal, and consequently their bread, in due season. In order, therefore, that a new mill might be erected, where grinding could be done at all seasons of the year, and so constructed that the wheat of the farmer could be made into good flour, a handsome sum was raised by subscription, and

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\* About 30 years ago, 2 Fire Engines were purchased by the town, and they answer a good purpose where there is a supply of water. There are now two well organized companies of engine-men in town.

*given* to Major Haws, to encourage him to undertake the work in his own private capacity. This he did do. And after improving the mill profitably for a number of years, with characteristic honesty and honor, he called on all the contributors then living, and very unexpectedly to them, refunded to each the full amount of his subscription.

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#### PAPER MILLS.

The first Paper Mill in this town, was erected by Wm. Nichols and Jonas Kendall, Esqs., a few rods below the Wilson mills, and the water was taken from that pond. It went into operation in 1796. It was a one vat mill, and one engine. The value of paper manufactured the first year, did not much exceed \$4000.\* The mill was destroyed by fire in 1810, and rebuilt the next winter. Jonas Kendall and

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\* Among the first hands employed were Samuel Crocker and Willard Parker. Deacon Crocker is still living. He has always been a sober and a conscientious man, and both by precept and example did much towards preserving and even improving the morals of the boys and others who worked in the mill.

Sons manufactured paper on a cylinder, first in 1825, and in 1833 they put in a fourdrinier machine. While the mill was operated under the firm of Kendall & Sons, the amount of paper annually manufactured was greatly increased. In 1845, the whole establishment was purchased by Edward Crehore, who, having enlarged the buildings, operates with steam power, works ten engines, and makes from sixty-five to seventy thousand dollars worth of paper annually.

In 1801, Nichols & Kendall erected a second Paper Mill some little distance below the first, and in 1804, they dissolved partnership, and Nichols took the lower mill, and in 1818 sold it to A. J. Allen, of Boston, who carried on the business a number of years, when the mill became unfit for use, and was taken down. And in 1850, Allen sold his privilege out to Joseph Cozzens. To this lower mill was attached a grist mill and an oil mill. The value of the oil made there the first year was \$1400, and the second over \$2300. There was not much done in the grist mill.

The third paper-mill was erected by Caleb Leland, in 1802. It was a one vat mill, and is about two hundred rods higher up the river than the first. It was occupied by Leland and

others till 1807, when it was sold to Edward Simmons, and in 1836, by him to Wm. T. Parker, of Boston. The value of paper annually made in this mill is about \$14,000.

In 1828, J. Kendall & Sons purchased of John Taylor his carding and woollen factory, which they converted into a paper-mill, and connected it with their other mill. All the mills above described are on the river; and during 1851, another dam has been constructed, about a mile above the Parker mill, where another paper-mill is to be erected. And there are two or three other good privileges on the same stream, yet unoccupied.

In 1799, Nichols & Kendall and Ephraim Lincoln purchased a water privilege of H. Leland, and erected a building on a small scale for a woollen factory. In the spring of 1800, Mr. John Taylor, an Englishman, who had come here from the Byfield Factories, in Essex County, rented this building, and put in machinery for carding wool and manufacturing woollen cloth, and occupied it for that purpose till 1810, when, having become naturalized, he purchased additional water-power, and erected a new building near the other, but on a much larger scale, which he occupied till 1828, and then sold to J. Kendall & Sons, as before men-

tioned. The first building was occupied a few years by Major T. L. Chase, as a nail-factory.

The first Saw Mill in this town of which we have any account, was located on the Monoos-nock Brook, and must have been erected as early, and probably previous to the year 1740 ; for in December of that year the Selectmen, in the laying out of a private way from O. Carter's through the land of Jonathan, Rufus, and Ebenezer Houghton, after describing the last angle, say, " thence strait to Josiah White's saw mill." This was probably near the place where the F. & W. R. R. crosses the stream, and where a grist mill was erected by Landlord Joseph Beaman, about the year 1775. About the year 1763, another saw mill was erected lower down the stream, by Rufus Houghton. It was afterwards known as the " Fullum Mill," and is now owned by Mr. J. C. Lane.

Previous to his death in 1806, Major Metaphor Chase had made preparations for erecting a grist mill just below the R. R. crossing, and after his decease, the work was completed, and a saw mill added by his widow, Mrs. Maria Chase. These mills are now owned, or improved by the Messrs. Conants.

In the wet seasons of the year some sawing is done at the old Bartlett mill, which is loca-

ted quite in the South-west part of the town. In former times there have been saw mills in other places, which have either gone to decay, or been converted to other uses. There was one at the outlet of Chualoom pond; another, and also a shingle mill, at the outlet of the meadow of that name; one at the outlet of White's pond; two on the Fall brook, the Bennett mill, and the one above the building erected some years ago for a starch factory, and since used for the manufacturing of paper and various other articles.

The first oil mill in this town was erected previous to 1790, but the particular year is not known to me; probably about 1785. It was owned by the late Hon. Jonas Kendall, and there was a saw-mill attached to it. They were located on the Monoosnock Brook, near the Fitchburg line. For some years large quantities of oil were manufactured, and the cake was eagerly sought after by the farmers, for their hogs, as well as for their cattle. It was thought however, by some, that it did not make very good pork. The business was discontinued about twenty-five years ago, and the buildings have since been converted to other uses, principally for a comb factory.

We will now pursue our course along down

and see what more we can find on this little stream and its tributaries, before their waters unite with those of the Nashua. About the year 1763, Mark Lincoln came into town and established himself as a clothier. He constructed a dam and erected a fulling-mill a little North of the road which had been laid out from Oliver Carter's to Josiah White's saw-mill. He employed an Englishman by the name of Cambridge, who well understood the business, and the dressing of home-made cloth was carried to great perfection, and for more than half a century was a profitable business. The late Capt. Ephraim Lincoln succeeded his father, and after him Deac. Otis Stearns, one of his apprentices, carried on the business a number of years; but of late our girls can neither spin \* nor weave, and home-made cloth is out of use. The privilege is now occupied and improved by Messrs. Wheelock and Fletcher as a comb factory.

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\* Excepting, perhaps, what Mr. E. R., in his report at the Cattle Show, was pleased to call "*Street Yarn*."

## COMBS.

In the return made by the Assessors of this town to the Secretary of the Commonwealth, in 1845, the number of persons employed in the manufacture of combs, is set down as 146—the number of manufactories, 24—capital invested, \$22,000—value of combs manufactured, \$77,400. Since that time there have been erected and fitted up, from twelve to fifteen buildings, at an expense of not less than \$45,000,—the number of persons employed has been increased to more than 400,—the capital invested (exclusive of buildings, dams and fixtures,) to \$75,000, and the manufactured article to the value of more than \$250,000 annually.

Two of the establishments on the Monoosnock Brook have already been referred to. And now as we pass down that stream two or three hundred rods from what was the old fulling mill, we come to what may properly be denominated the West Village. And here, on the south branch of the Monoosnock, which is formed by the confluence of the waters which come down from Baberry hill on the south, with those which come down on the west side

of the Carter hill from the north, we find built up within half a dozen years past, through the energy and enterprise of General A. Morse & Brother, and some others, on land that had previously been occupied merely as pasture ground, four two story dwelling houses, one store and house, and nine one-story cottage houses, at an expense of at least \$15,000. Also four large mills, one of brick, in which 200 persons might be employed. Cost of the mills including dams and privilege, \$11,000. Average amount of capital, \$20,000. And the average value of combs annually manufactured, \$75,000.

The next comb factory on this brook belongs to J. H. Carter & Co., and is situated on the east side of the road leading to Princeton. It was built in 1850. The number of persons employed is eighteen,—capital, \$1200,—value of combs annually manufactured, \$15000. Mr. Carter has been engaged in the comb business more than thirty years. The last comb factory on the Monoosnock brook is situated near the old Fullum saw mill, is owned by Wakefield, Prescott & Co., who, with a capital of \$3000, employ thirty-three hands, and turn out annually about \$25,000 worth of the manufactured article. This factory was erected in 1848.

There are numerous other establishments in different parts of the town, operated by steam power or water. And among the latter are those of Messrs. Jonas and Seneca Colburn, situated on the northernmost stream that unites with the Fall Brook. Both of these men have long been engaged in the comb business, and manage their affairs very prudently.

This branch of industry was first commenced in this town about the year 1770, by Mr. Obadiah Hills from Newbury. He was a brother of Mr. Silas Hills. And his descendants, and those of the same name, have been more or less engaged in it from that time to the present.

Joseph Tenney, Edward Low, John Chase, and some others from that ancient town worked at the trade. With a capital of \$100 they would make \$500 worth of combs in a year. In the History of the County of Worcester, published in 1793, in reference to combs, it is said that *that* work was carried on to great perfection and profit. "About twenty persons work, more or less, at this trade; about ten are constantly employed therein, and they manufacture about six thousand dozen a year. Mr. Jotham Johnson, a trader here, employs five men in this work, who make twenty-five hundred dozen per annum. (They were small combs,

with coarse teeth on one side and fine teeth on the other side.) Among these is one who makes ivory combs, equally good, perhaps, as any imported from any country." (The individual referred to was Nathaniel Low, Jun., who afterwards carried on the business in Lancaster for many years.) For more than half a century the work was done by hand. Mr. J. B. Low was the first to introduce an improved press. It was in March 1822. The business has from its commencement had its "ups and its downs," but on the whole it has been a source of wealth to the town, and of profit to many of those who have been engaged in it. But it cannot be true, as has lately been stated in a newspaper, that two thirds of all the combs manufactured in the United States, (or even in this Commonwealth) are made in this town. And it is not improbable that the above account, extracted from the Rev. Mr. Whitney's History, may have been somewhat exaggerated.

But with this, as with other profitable business, some have been engaged in it who possessed but little or no practical knowledge of it, and, of course, they have been unsuccessful.

According to statistical returns made by the assessors of the several towns in Massachusetts for the year ending April 1, 1845, the value of

combs made here, as before stated, was \$77,400. In the town of W. Newbury, \$70,700, and in nine other towns in the Commonwealth, \$51,983. Since that time the business has been vastly increased in this town, but whether in the same ratio in the other towns I am unable to say. The nine other towns above referred to were Boston, Haverhill, Holliston, Bolton, Northboro', Lancaster, Conway, Pittsfield, Tyringham and Attleborough.

There is another branch of industry that has been introduced into this town since the commencement of the year 1845, viz., the manufacturing of piano forte cases, legs and keys, by Messrs. J. C. Lane, J. H. Locky, L. Stone and J. C. Gove; and their works are all situated on the Monoosnock Brook. Mr. Locky occupies the building erected by Mr. Lane, in 1847, and the latter a new building, erected in 1851, on the opposite side of the stream from J. H. Carter's comb factory:—All together employ about forty persons—a capital of 8 or 9000 dollars (exclusive of real estate)—and turn out annually something like \$34,000 worth of the manufactured articles. And in addition to the grist mill and saw mills already mentioned, there are on this stream the two carpenter shops of Messrs. Cowdry & Haskell—the machine

shop of Dea. Cotton & Son—the carriage factory and the wheel-wright shop of L. Johnson & Son. In all these are employed 30 men or more—\$8 or 9000 capital—and turning out annually at least \$20,000 worth of work. Mr. J.'s shop was erected in 1823—but all the others are of recent date. The dam across the stream at Johnson's shop was erected in 1811, by Mr. Luke Wilder, who, for many years, with trip-hammer works, manufactured axes, scythes and other edge-tools, and sent them abroad in almost every direction, and especially to the great West, so that, (as Governor Everett once remarked) one could hardly travel in any direction without finding "a Leominster axe." But some years ago he disposed of his water privilege, and has gone up on to the bank where, "high and dry," with the strength of his own arm, in the good old way, he continues to manufacture first rate edge-tools, and to render other services in the line of his trade, as his father and his grandfather did before him. "As his day is so may his strength be."

Some years ago a manufactory of tin ware was established here by John Boynton, Esq., of Templeton, and carried on for a while by Bernardo S. Nichols, and now continued by Wm. W. Elliott, who also manufactures all kinds of

stoves. The value of both kinds of articles, together with metal pumps, cannot be less than \$5000 annually. Several thousand dollars worth of baskets, brooms, mechanics' tools, pumps of wood, cast iron ploughs, &c., are manufactured in this town. Formerly our ploughs were made of a more perishable material. Mr. Simon Darby constructed them of wood ; and if men told the truth, his ploughs were very good ; they would run without a holder, and turn the glebe flat over. But when the driver chose it, they would only cut and cover. About the year 1800, and previous thereto, 200,000 of bricks were manufactured here ; but one of the yards having been discontinued, only half the number are now made.

Fifty years ago coopering was a profitable employment, and many large loads of barrels were weekly sent to the Boston market ; but that business has entirely failed ; and so also has the manufacture of straw bonnets, hair sieves, and some other branches of industry, by which men and women used to obtain a livelihood and lay up money.

In 1763 the number of inhabitants was 743, including five negroes. In 1776 there were 980 whites and 10 colored. In 1790, 1189 whites, 8 colored. In 1800, 1486 whites, 9 colored.

In 1810, 1584. In 1820, 1790, 1 colored. In 1830, 1861. In 1840, 2069. In 1850, 3096. Increase for ten years, from 1840 to 1850, more than fifty per cent.

Seventy years ago, as has been before remarked, the inhabitants of this town were nearly all farmers. Generally they ate and drank the fruits of their own labor. They made their own butter and cheese, fattened their own beef and pork, and salted it down. In those days the meat barrel would have been a very unsafe place for a "dandy husband to hang his 'watch in.'" Indeed there were no dandies then. They lived frugally, but their food was substantial. The wives and daughters always knew where to go for meat. They did not wait for the butchers cart to come along. Indeed, in those days, and for many years after, there was no such thing. It is true, that some fifty or sixty years ago, an aged man by the name of Evans used to ride about on horseback, with a pannier on each side, and he thought he did well if, in this and the adjoining towns, he could sell out a calf and three or four lambs in a week. But now, and for twenty-five or thirty years past, since there are so many who obtain their living in some other way than in tilling the land, a great

change has taken place in the mode of living, and from fifteen to twenty thousand dollars worth of fresh meat are consumed by the inhabitants in a year. During the year past, Fletcher & Robbins have sold at least \$18,000 worth. Similar changes have taken place in other articles of food. Less milk and more tea and coffee are consumed than formerly. Instead of the good old brown loaf baked in the oven once or twice a week, hot wheaten cakes are served up for breakfast at least. And it is probable too many families, instead of making their own, depend altogether upon some regular baker for all their "daily bread." And in regard to some drinks, there has also been a change, and I am happy to say for the better. Fifty years ago, when young people were about to go to housekeeping, custom rendered it as necessary for them to have at least two decanters, a dozen tumblers, and as many little toddy sticks, as it was to have tea-pots, cups, saucers and spoons. And here I claim the honor, without fear of contest, of being the first man in town to set the decanters away empty, and to discontinue the practice of inviting friends to drink when they called to see me. And I claim half the credit of doing one other good thing. Previous to 1828, the selectmen

received no pecuniary compensation for ordinary services; but when they met at the tavern to transact business, it was customary for those in whose favor orders were drawn on the treasury to bring on to the table something that was "good to drink." In 1819 or '20, one of the selectmen went away, leaving only the late Joseph G. Kendall and myself on the board. Finding that the practice drew together men who had no other business than to help empty the mugs, we put a stop to it, and from that time it was wholly discontinued. These, to be sure, were small beginnings, but the effect was salutary, and for twenty years the cause of temperance in this town was progressive without the aid of additional legal enactments. What proportion of the inhabitants of the town are strictly "temperate in all things," I am unable to say. That there are too many who are "out of the way through strong drink" is undoubtedly true. And that numbers, through a long course of intemperance and idleness, and others by misfortune, have become town paupers, is also a lamentable fact. And this leads me to notice another change. Within my remembrance there was no one supported here as a pauper. But during the first 25 of the last fifty years, they had become so nu-

merous, and the burden of their support so heavy, that the town in November, 1830, voted to purchase a "poor-farm," and on it they erected suitable buildings, and there the poor are made as comfortable as the inhabitants of the town generally. But the average expense of their support now is nearly or quite twice as much as it was under a former system. The number, wholly supported, is about fifteen.

It is wonderful to look back on the changes that have been made here in the course of "three score years and ten," not only in the mode of living, and in the different employments of men; but also upon the greatly increased number of dwelling houses in and near the centre, at the North Village, on the river, and other smaller streams of water. And I would respectfully ask the reader, and especially if he be a young man, and whose life may providentially be prolonged for fifty years to come, to take a stand with me on the bridge over the stream near the house of Wm. Wilder, Esq., and I will inform him, that on that brook and its tributaries; where are now located the numerous and various mills and factories already mentioned, there were, seventy years ago, only a little fulling mill, a small grist mill and a saw mill. And if he will look towards the east he

may be told that on the road to the Lancaster line there were but five dwelling houses where there are now fifty.

And then again south, where that whole village has been built up between the Monoosnock Brook on the north, and the smaller stream running by Jonas Colburn's on the south, containing two school houses, seventy-two dwelling houses, and twelve or fifteen comb shops and factories, there was only that solitary habitation of Mr. Colburn's, the former residence of Stephen Johnson.

And if we take a northerly view, on the west side of the road, where there were two dwelling houses, and, on the Common, the second meeting house, we shall see the third meeting house, with its beautiful front, and handsome steeple, and fifteen neat and elegant dwelling houses. And then on the opposite side of that road, and for nearly one mile Easterly towards the river, where, instead of the steam whistle might have been heard the hooting of the owl; and where there was only the old Landlord Beaman house, with its plastered outside, there are now, besides a meeting-house, "the brick block," and the Rail Road Depot, sixty commodious dwelling-houses. And if we now turn towards the setting sun, and travel up

West street, go by the old fulling mill, over to the clay pit, along the base of that granite hill, and down the streams to the bridge again, there were but eight dwelling houses and one store, where there are now two elegant meeting-houses, two town houses, one of brick lately erected at an expense of about \$9,000, one large school-house, a spacious tavern house, three stores and ninety dwelling-houses.

And now, my young friend, as you are to transmit to posterity in 1902, the account of the changes which may take place between this time and that, if you please, we will take a walk Northeastwardly, over the plain-land, through more than one mile of which no habitation has ever yet been erected for living men to dwell in. But we will first go into the old cemetery and look at the Northeast corner thereof, it being the first lot purchased by the early settlers for a burying-place. You will there find a few stones which mark the place of the early dead. That whole spacious ground, enclosed with a substantial stone wall, you may view at your leisure. We will now, as we pass along, turn aside and go through the new cemetery, and look at some of the costly marble monuments that have recently been erected there to perpetuate the memory of dear departed friends and relatives.

There is a tradition, and I doubt not the truth of it, that before the first purchase for a burying place had been made, a stranger who died in this town was buried on the farm of Mr. Jonathan Wilson; and that soon afterwards he gave the lot, on which was the stranger's grave, to the inhabitants for a burying-place. That lot is a little to the Southeast of the brick school-house in Ward No. 3, on the farm owned by Mr. John Babcock. *There* rest the remains of quite a number of the first settlers. And among them are those of Thomas Wilder, Esq., and his wife (who was a lineal descendant from Peregrine White, the first male child born after our Pilgrim fathers landed on the Plymouth shore) and several of their daughters. The last person buried there was Lois, the widow of Michel Wood, a daughter of Mr. Wilson, and the mother of Mrs. Hepzibeth Davis, from whose lips I have received this account, and she is now in the 74th year of her age.

Mrs. Wood died October 14, 1837, aged one hundred years, six months and six days.

I cannot find that more than one other person in this town has lived to the age of one hundred years, and she was the widow of Mr. David Robbins. Her age, as I am informed by

her grandson, Thomas Robbins, was one hundred years and six months. She died October 21, 1823.

Many others have lived far beyond the time scripturally allotted to man. The following are among those who have died at the age of eighty and upwards, viz:—At 80, Ephraim Lincoln, died Sept. 10, 1843; John Divol, Dec. 1, 1842; Simon Butler, April 9, 1795. At 81, Phinehas Tyler, died August 6, 1817; Phinehas Carter, March 2, 1843; Tabitha, widow of Josiah Carter, June 29, 1810; Priscilla, widow of James Joslin, July 16, 1826. At 82, Phinehas Tyler, died Jan. 21, 1847; Tabitha, widow of P. Tyler, March 25, 1850; John Richardson, Aug. 8, 1852; Thomas Robbins, Aug. 15, 1843. At 83, Mary, widow of Gardner Wilder, died April 21, 1801; Samuel Hale, June 13, 1834; Ismena, widow of Joshua Tyler, May 7, 1837; Jonas Gates, July 24, 1839. At 84, Hannah, widow of Ichabod Perry, died April 25, 1847; Jacob Fullam, Oct. 20, 1833. At 85, Samuel Hale, died July 4, 1801; Josiah Carter, Feb. 14, 1812; William Nichols, Dec. 11, 1835; Lydia, widow of Joshua Pierce, Jan. 25, 1826; Huldah, widow of Joseph Johnson, Aug. 21, 1851.

At 86, Jonathan Wilson, died March 31,  
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1789; Rachel, widow of T. Boutelle, Jan. 1, 1828; Benj. Perkins, Oct. 9, 1834; John Buss, Oct. 31, 1845; Prudence, widow of Josiah Carter, Sept. 21, 1849.

At 87, Jonathan Carter, died March 19, 1799; John Divol, Aug. 30, 1814; John Woods, Jan. 4, 1832; Eunice, widow of John Richardson, March 2, 1831; John Dexter, Jan. 15, 1839; Jonas Kendall, Jan. 22, 1844. At 88, Lydia, widow of Luke Lincoln, died Oct. 30, 1799; Elizabeth, widow of John Woods, Oct. 27, 1826. At 89, Catherine, widow of Oliver Hale, died July 16, 1789; Wm. Barrage, Sept. 23, 1820; Sarah, widow of William Lincoln, being his 3d wife, Feb. 1833. At 90, Judith, widow of James Boutelle, May 28, 1791; Lydia, widow of Joseph Richardson, April 14, 1850; Benjamin Haws, Dec. 4, 1844; Sarah, widow of Benjamin Haws, Dec. 26, 1849. At 91, Sarah, widow of John Buss, July 27, 1852.\* At 93. Betsey, widow of Edward Low, died Dec. 12, 1846.

\* She was a sister of Doctor Thomas Richardson, of Fitzwilliam, N. H., who, in his 87th year, died Aug. 8, 1852, the same day with his brother John of this town. The members of this family have been remarkable for their longevity—the average age of the parents and six of the children, deceased, being a fraction over eighty-one years. And of the two only surviving brothers, Josiah is in the 77th, and Sewall in the 69th year of his age. The other three deceased were Luke, of this town; Damaris, wife of David Boutelle, late of Fitchburg; and Abigail, wife of

At 94, Peter Joslin, died April 8, 1759 ; Thos. Stearns, Feb. 5, 1811. At 95, Hepzibeth Wilson, died about the year 1800. At 97, John Burditt, died Dec. 19, 1843.

The above accounts have been mostly taken from the grave stones, and I am sorry to say that, so far as concerns the ages of deceased persons, the inscriptions on the stones are not all to be depended on for their accuracy. For example, (and there may be other instances) on the stone, the age of Rachel Boutelle is eighty. From a reliable source I learn that she was born August 7, 1742, and was of course in her 86th year. She was the wife of Col. Timothy B., of this town—a daughter of Capt. Luke Lincoln, of Leicester—and her genealogy may be traced back to a near relationship with the late distinguished Gen. Lincoln, of Hingham. She was the grandmother of the Rev. Artemas B. Muzzey, of Cambridge, and the mother of Hon. T. Boutelle, of Waterville. Timothy, last named, is the only survivor of a family of seven children, and is now in the 74th year of his age. And although he has resided here but little since he was sixteen years old, yet,

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Thomas Ballard, of Lancaster. On the maternal side, their genealogy may be traced back through Peter, to the first of the name of Joslin among the early settlers of Lancaster.

as I have abundant reason to know, he still cherishes a lively interest in the prosperity of this, his native town. He married a daughter of the late Judge Rogers, of Exeter, N. H., by whom he has had six children, only two of whom are now living. The daughter, Helen R., is the wife of Edwin Noyes, Esq., formerly a Professor in Waterville College—and the son, Nathaniel Rogers, a physician, has recently been married to Mary Kelley, a daughter of a Professor of that name, in the same college.

The tradition is that the first of the name of Boutelle, (Boutall, Boutell or Boutwell) who came from England, settled in Ipswich, in the County of Essex, or in that vicinity—that one of his descendants, (whether son or grandson I am not able to say) went to Sudbury—and that his son James, born there in 1700, came to this place in 1725, and was one of the first two settlers. Besides Col. Timothy, before mentioned, he had three other sons, viz., James, William and Kendall. James, last named, had a son James, who was the father of the present Deac. James, and he has a son by the same name. One of the early settlers of what is now South Reading, by the name of Boutwell,\* married a

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\* May not this man have been the first of the name who came into Massachusetts? And may not the first James of this town

daughter of Deac. Thomas Kendall, of that town. His widow, Rebecca Kendall, died July 17, 1803, aged 85 years. See N. E. H. & G. Reg., V. 7, No. 1.

The above and the two following, may serve to show what *might* be done in a genealogical point of view, if one had time and money, and an inclination.

At an early date (previous to 1638) a widow by the name of Martha Wilder (Wyelder) came from Lancaster in England to Hingham in Massachusetts. She was accompanied by two sons, Thomas and Edward. The latter remained in Hingham; and the former, after having resided some years in Charlestown, removed to Lancaster, in the County of Worcester, July 1, 1659, and must then have been about forty years of age. He had three sons, Thomas, born 1641, John and Nathaniel. Thomas begat Joseph; he begat Thomas, one of the early settlers here; he also had a son Thomas, who was the father of the present Peter Andrew Wilder, whose age is 87—and he has a son Abel, with whom he lives, and also a little grandson of the

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have called one of his sons "*Kendall*," in reference to his grand, or rather to his *great* grandmother? These questions may interest the *Bout-elles*. Their name is not to be found in "*Felt's History of Ipswich*."

same name, born December 20, 1844. They own and reside upon the fifty acre lot, near the Chualoom pond, which was surveyed and laid out to Joseph, the great grandfather of Peter A., in 1716. John, the second son, begat Ebenezer—he begat David of Lancaster—and he, David, afterwards of Leominster—and he, David, who now gives the account, and who is the father of David Wilder, Jun., of Brookline—and he has a son of the same name, born September 24, 1837.

The genealogy of other descendants from the first Thomas might be traced down to the eighth, ninth, and probably to the tenth generation; but I will forbear, lest the printer may be perplexed, and the reader become weary, with too much of the W.

I trust, however, that some others will take up this subject, and trace the genealogy of many of the families of this town back to a remote ancestor.

We will now proceed, looking both to the right and to the left as we pass along, and take our stand on the river bridge, and from thence I will show you what, seventy years ago, was the most thickly settled part of the town. It consisted of a grist-mill, a saw-mill, a little tannery, a school-house, (which was

used by those who adhered to the Rev. Mr. Rogers for their place of worship on the Sabbath,) and nine dwelling-houses, four of which still remain. And then I will point out to you one large comb factory, one blacksmith's shop, three or four shoemaker's shops, one on a large scale, two stores, two paper-mills, the contiguous buildings pertaining to one of which extend 400 feet, a grist-mill, a saw-mill, a school-house, a building till recently used by the Baptist Society for a place of public worship, the passenger and freight depots of the F. R. R. Company, and about sixty dwelling-houses. And what is no more strange than true, a large proportion of all the local improvements above-named, and especially near the centre and the West Village, have been made within the last fifteen or twenty years.

But there have been other changes of which it may not be improper to take some notice here. Our fathers and our grand-fathers ! *where are they ?* All who breathed the breath of life in this town one hundred years ago are gone to their final account. And of the children of those who at that time were heads of families, there are but three now living here. They are James, a son of Josiah Carter; Ephraim, a son of Stephen Johnson; and Martha

Jones, a daughter of Levi Woods. Of their grand-children, there are now living in town about one hundred and thirty, and one half of them are the descendants of nine individuals, viz.: Gardner Wilder, Stephen Buss, Nathaniel Colburn, Joseph Darby, James Richardson, Stephen Johnson, Ebenezer Houghton, D. Robbins, and Josiah and Jonathan Carter.

And the remaining half are the descendants of about twenty-five more of those early settlers. I know not how many there may be of the fourth and fifth, but there are a few little ones here of the sixth generation from those whose residence was in this town one hundred years ago.

There are a great many more facts concerning the political, civil, and municipal history of this town, but they must be omitted for the present.

It is now the third day of May, 1852, and, according to the family record, I have entered upon the seventy-fifth year of my age, and I am thereby admonished that I should leave this part of the work, and enter upon another portion of the town's history, which, although every page of it may not be bright, may, on the whole, be more interesting than what has already been written.

And I hope the reader will not be alarmed, for I have not the least intention in the world of writing a *sermon*, although I may commence with a quotation from scripture, that part of the town's history, which, though for a large portion of the time, it has been inseparably connected with the civil, may more properly be denominated *ecclesiastical*.

Acts xi: 26. "And the disciples were called Christians first in Antioch." And happy indeed would it have been for all succeeding generations of men if they had never been called by any other name. But in less than thirty years after the Author of the Christian religion had been persecuted and put to death, for publicly reproving the Scribes and Pharisees, hypocrites and other, for doing that which outwardly should appear righteous in the sight of men, while within they were full of deceit and uncleanness, the professed followers of the meek and lowly Jesus began to say "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." And from those times to the present, professing Christians have been accustomed to take to themselves the names of men, and words, and things; and too much inclined to say to each other "stand off, for I am holier than thou." It will not, therefore, be surprising if,

in the course of one hundred years, there has existed here a difference of opinion on religious subjects. And although in the ecclesiastical history of this town there has been much, *very much*, to be commended; yet, it must be admitted, that there have also been some dark spots, as will fully appear in the sequel.

About the time that this town settled the first minister, there was a spirit of enquiry in the land, both among the clergy and among the laity, whether the human creeds that had been promulgated, and to which professing christians were required to yield their assent, were strictly conformable to the word of God, as revealed in the sacred scriptures.

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#### MEETING-HOUSES AND MINISTERS.

With a view to the fulfillment of the most important condition on which the Act of Incorporation was granted, the inhabitants very soon adopted measures for the erection of a Meeting-House, and the settlement of a "Godly Minister." And at their third town-meeting, being the second held at the house of Mr.

Benjamin Whitcomb, on the fifteenth day of December, 1740, the question whether "God's Tabernacle should be erected here," was deliberately decided in the affirmative, and a Committee appointed, consisting of Jonathan White, Joseph Wheelock, and Nathaniel Carter, "to see that the work was done." The frame was raised in the summer of 1741. The house was located in the north-west corner of what is now the old burying-ground, on land *purchased* for the express purpose, of Ebenezer Houghton, rather than on a spot on the north side of the hollow which had been *given* for that use by Ebenezer Wilder, and which is now included within the limits of the new cemetery. In the winter of 1742, so much had been done to the house, that the town made provision to have a month's preaching in it. That house answered the purpose for the humble christians of those times; but the people of the present day would not think it a suitable place in which to worship God in public. It was 45 feet in length, by 35 in width, and 22 feet high. It was rough boarded on the outside, with but few or no glass windows, and within only a loose floor and moveable seats. For several years there were no pews, and the outside was not finished and painted until 1753.

But it served the purposes for which it had been erected. Not only did our forefathers stately assemble in that house for public worship, and for the transaction of their parochial concerns ; but the common town-meetings were also held in it for one third of a century. And then, viz., in October, 1775, it was sold at public auction, and purchased by the Baptist Society in Harvard, taken down and carried to "Still River," and for a long period was the place of worship for that Society. But some years ago, when they were about to build a larger house, the old one was removed across the way and fitted up for a parsonage house, and there it still remains.

After having heard several other candidates, the town voted to "settle Mr. John Rogers, a learned orthodox minister, as they have been advised by the neighboring ministers." He was a lineal descendant from the martyr of that name. The salary was to be £45 annually, at first; to be increased to £55 when there should be sixty families in town ; and to have a deed of the minister lot of forty acres.\*

Mr. Rogers was ordained on the fourteenth of September, 1743, O. S. The services were,

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\* The minister lot was in the vicinity of what is now the "poor-farm," and not the one on which Mr. R. lived and died.

“first, prayer by the Rev. Daniel Rogers, of Littleton; the sermon by the Rev. Thomas Parker, of Dracut, from Ezekiel iii: 17, 18, 19; charge by Rev. John Prentice, of Lancaster; right hand of fellowship by the Rev. Willard Hall, of Westford.” The other members of the ordaining council were the Rev. David Stearns, of Lunenburg, and the Rev. Elisha Marsh, of (now) Westminster.

On the same day of the ordination a church was organized, composed of sixteen male members, who signed their names to a covenant, which, with other covenants of a later date, may be found in another part of the book. For a number of years, minister and people were happy and prosperous together; but the days of trouble and sore trial came upon them.

When a part of the congregation of the Rev. John Robinson were about to leave Holland, and embark for this country, he addressed them in language like the following:

“Brethren, we are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of Heaven only knows; but, whether the Lord have appointed that or not, I charge you before God and his blessed angels, that you follow me no further than you have seen me follow the

Lord Jesus Christ. If God reveal any thing to you by any other instrument of his, be as ready to receive it as you ever were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord hath more truth yet to break forth out of his Holy Word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw.— Whatever part of his will our good God has imparted and revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for, though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but, were they now living, would be as willing to embrace further light as that which they first received. I beseech you to remember it as an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written word of God. Remember that and every other article of your most sacred

covenant. But I must herewithal exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once. I must also advise you to abandon, avoid and shake off the name of Brownist. It is a mere nickname, and a brand to make religion, and professors of it, odious to the Christian world."

The Rev. Mr. Rogers was a scholar. He was a studious and learned divine. But whether at the time of his settlement he was quite as "orthodox" as he had been recommended to be "by the neighboring ministers," or whether by diligently searching the Scriptures he had discovered more truth, which, as a faithful minister of Jesus Christ, he considered it his duty to communicate to the people of his charge, or whether a portion of his people, and especially some who had come into town after his ordination, were inclined "to stick fast where they were left by Calvin, that great man of God, who saw not all things," are questions upon which it does not become me to express an opinion. It is, however, very certain that in

the course of a few years, his preaching and his opinions upon certain religious questions were such, that a considerable portion of the inhabitants of the town became greatly alarmed, both for themselves and for their minister. And so great was the excitement, and so important was the case considered to be, that an exparte Council, consisting of fourteen clergymen and twenty-six laymen, was convened to investigate and give advice in the matter.

“ In July, 1757, letters missive were sent out to the churches, signed by Oliver Carter, &c., in the name of about eighteen or nineteen brethren of the Church of Christ in Leominster, aggrieved at the conduct of the pastor of said Church, the Rev. Mr. John Rogers, complaining that he had denied the doctrine of original sin, and rendered himself suspected of unsoundness, even in some of the fundamental doctrines of Christianity, more particularly of the Deity of the Lord Jesus Christ, and earnestly requesting the help of the Church, by their pastor and delegates, to join in Council with the pastors and delegates of fifteen other churches, and give them their advice and direction, under their present circumstances.”

The Council was held at Leominster, July 26, 1757, and the following is the result:—

Result of an Ecclesiastical Council held at Leominster, July 26, 1757, to consider the case of Rev. John Rogers:

A Council of fifteen churches, viz: the second church in Sudbury, the third church in Ipswich, the second church in Beverly, the first church in Danvers, the new brick church in Boston, the first church in Westboro, the first church in Medway, the first church in Rutland District, the first church in Stoughton, the church in Southboro, the church in Lunenburg, the church in Chelmsford, and the first church in Lancaster, by their pastors and delegates, and the church in Groton, by their delegates, met at Leominster, July 26, 1757. At the request of a number of persons, members of the church in Leominster, professing themselves dissatisfied with their pastor, the Rev. Mr. John Rogers, by them apprehended unsound respecting some of the fundamental doctrines of christianity, with desire that the said council would hear and give advice to said dissatisfied members under their difficulties, who having solemnly invoked the Great and Only Wise God for direction, and having fully understood by papers laid before us, and by several testimonies, that the dissatisfied brethren had used all proper endeavors with their pastor, to obtain a mu-

tual coucil, before which the pastor and aggrieved might with freedom lay their causes, but had finally been denied, by which we were satisfied that they had just right separately to make application for a council, and having to our grief been certified by a committee which we sent to Rev. Mr. Rogers, that he would neither concur with the aggrieved brethren in laying before us what was difficult among them, nor join with them in calling a mutual council, we found ourselves obliged to proceed to an hearing of what the dissatisfied had to exhibit, and after we had gained what light we could in the matter of said difficulty, as well from the brethren of the church who adhered to their pastor, (so far as we could converse with them,) as from the dissatisfied brethren themselves, we came at last to the following result, viz :

Respecting the first article, which in your letter missive they set before us, viz : that fundamental doctrine of Christianity of the true Divinity or Godhead of Jesus Christ, we unanimously judge, that the aggrieved brethren had just reason to be dissatisfied with him concerning it, and it appeared to the majority of this council, that the aggrieved brethren had just ground of suspicion, that the Rev. Mr. Rogers did not hold or believe the essential Divinity of Christ as it is revealed in the Divine word.

As to the article respecting original sin, from what hath been delivered unto us by the brethren, from Mr. Rogers' late printed sermon, from his full approbation of a late pamphlet, entitled "The Winter Evening Conversation upon the Doctrine of Original Sin," and from many co-incident testimonies, it appears to this council that he denies the doctrine of original sin, both the imputation of the guilt and the corruption of our nature, and that the aggrieved brethren have grounds of dissatisfaction with him upon this also.

With regard to the doctrine of regeneration, it is evident to this council, from the sermon aforesaid, and from other concurring testimonies, that the Rev. Mr. Rogers hath vented and propagated an unsound and unscriptural notion of it, and as to the doctrine of conversion, as Mr. Rogers distinguished it from regeneration, he evidently appears confused and unintelligible, so that in these likewise, he hath given further ground of dissatisfaction.

Furthermore, we think we have just ground and occasion to add, the Council hath abundant evidence that Mr. Rogers has cast most indecent and unchristian reflections on the shorter catechism of the venerable Assembly of Divines, at Westminster, and as it is our incumbent du-

ty, we would bear our public united testimony against his reflections, at the same time, we do declare hereby, our full approbation of it as an excellent composure, orthodox, and agreeable to the Word of God, and that we recommend the due use of it to all christians.

And now although we may well be supposed to think (as we do) that the aggrieved brethren of the Church of Leominster, who have called us in for their help, had just reason to be dissatisfied with their pastor, the Rev. Mr. Rogers, on account of his doctrines, against which we have taken exceptions as aforesaid, yet, unwilling to be the abettors of hasty and groundless separations, and willing to hope the Rev. Mr. Rogers, upon serious consideration, with the help of a divine illumination, may so far change his apprehension of the doctrines of religion, as for the future to recommend his public preaching more to the edification of his flock than in time past, feeding them with knowledge and understanding, we advise the said aggrieved at the present, and for the space of three months at least, to attend upon their said pastor's ministry, and to hear him with candor, waiting upon the God that hath the hearts of all men in his hands, to give them relief in such way and manner as shall seem best to him; but if, upon

so long attending and waiting, they find no alteration in your pastor, handling the important doctrines of religion, but that he still goeth on propagating his errors, or give no satisfactory evidence of his change of principle, we advise that you renew your application to the council by the moderator, or if it be in Providence prevented, then the next eldest minister, or the eldest scribe, for further advice.

Upon the whole, dear brethren, at whose request we have convened this council, while we approve of your real attachments to the doctrines of the gospel, and your concern to keep the truth once delivered to the saints unadulterated, we would earnestly exhort you to preserve the mystery of faith in a pure conscience, with undissembled charity, be humbled before God, that he should permit such errors to be diffused among you, as darken the glory of the gospel, and have the greatest tendency to subvert the souls of men—praying earnestly for yourselves and for one another, in this day of temptation and danger; that you may with unshaken fortitude, adhere to the form of sound words delivered in the unerring oracles of truth, professed by our fathers, who peopled this wilderness, and maintained in the harmonious confession of the protestant allies, who shook off

the yoke of anti-Christ ; at the same time we exhort you with equal earnestness, to behave with the most Christian and charitable disposition towards your other brethren, and to use every prudent method to preserve the unity of the spirit in the bond of peace, that if possible, you may with one heart join your endeavors to promote the kingdom of Christ. Pray for your reverend pastor, that he may have much of the presence of the Divine Redeemer with him, to guide and influence him in his present circumstances, and that the difficulties he meets with may be the happy means of purifying his faith, brightening his graces, and preparing him for further usefulness.

And we hope it will not be offensive to the Rev. Mr. Rogers, if we take the liberty to assure him that it is with the utmost regret that we have been obliged to make these remarks upon the doctrines he hath delivered from the pulpit and from the press ; we beg leave to assure him that nothing but a full conviction that they are contrary to the gospel of Christ, and subversive of the way of salvation laid down in the inspired oracles, could have persuaded us to have taken these steps, and we would earnestly beseech him with a meek and teachable temper, to compare the doctrines which have

been received by the churches in this land and other churches of the Reformation, with the sacred scriptures, and to accompany his inquiry with ardent prayer to the Father of light, that he may be guided into all truth. We desire to unite our prayers in his behalf, that the spirit of Christ may be found upon him, enlighten him in the whole counsel of God, and make him a distinguished instrument of advancing the kingdom of Christ; and we seriously advise the brethren who adhere to their pastor, to be earnest in their prayers to God that they may be preserved from error in this day of temptation, and not to suffer their minds to be leavened with prejudice against their brethren who have been, and are dissatisfied with several doctrines delivered by Mr. Rogers; but on the contrary to unite with them in your assiduous endeavors to promote the cause of truth, righteousness and peace, that the religion of Jesus may prevail in its purity and power among them, and may be safely transmitted to distant posterity.

Signed by

DELEGATES.

James Huesey,  
Josiah Brown,  
Edward Hartwell,  
William Ward,  
Thomas Greenough,  
John Ruddock,  
Daniel Proctor,  
Samuel Dakin,

John Parker,  
Joshua Partridge,  
Josiah White,  
Andrew Rice,  
Cornelius Tarbell,  
Samuel Flint,  
Joseph Cressey,  
Benjamin Foster,  
Edward Baker,

James Stone,  
Joseph Farwell,  
Joseph Hartwell,  
Joshua Osgood,  
Thomas Cummings,  
Joshua Fairbank,  
Nathaniel Whitney,  
Joseph Boynton,  
Timothy Brigham.

## PASTORS.

1701. Israel Loring, Sudbury,	trict, (now Oakham.)
1707. Saml. Wigglesworth. Ipswich	1723. Samuel Dunbar, Stoughton.
1711. John Chipman, Beverly.	1726. Nathan Stone, Southboro'.
1712. Peter Clark, Danvers.	1728. David Stearns, Lunenburg.
1721. Eben'r. Pemberton, Boston.	1735. Aaron Smith, Marlborough.
1721. Eben'r. Parkman, Westboro.	1736. Eben'r. Bridge, Chelmsford.
1721. Nathan Buckman, Medway.	1737. Timothy Harrington, Lan-
1722. Thos. Frink, Rutland Dis-	caster.

[All the Pastors were graduated at Harvard University, and in the years which I have taken the liberty to prefix to their respective names.]

Agreeably to the advice of the Council in the foregoing result, the dissatisfied and aggrieved brethren did continue for the term of three months at least, to attend upon their said pastor's ministry; but with how much candor they heard him is now known only to that Being who knoweth all things. The dissatisfied brethren, and the members of that Council, were entirely ignorant of the true character of the Rev. John Rogers, if they supposed, that, after a long and careful study of the Scriptures, he had formed a different opinion from theirs on some theological questions, he would hastily change that opinion, or so far act the hypocrite as to preach doctrines which he did not believe to be true, for the sake of retaining his place in the ministry, or the friendship of those forty men who sat in judgment upon him. Mr. Rogers formed his opinions on difficult and important questions with a great deal of care and deliberation, and afterwards was tenacious of

them, perhaps, even to obstinacy. Among the sermons which he preached during those three months, as I have been informed by men who heard him, was one from the words, "*Behold how great a matter a little fire kindleth.*" But it does not appear that his opponents were at all satisfied with any explanations he made. And they consequently renewed their application to the Council by the moderator, or the next eldest minister, or the eldest scribe, for further advice." Although I find no record of the fact, the inference is irresistible, that that Council, before they separated, came to the further result, that if in the course of those three months Mr. Rogers should "still go on propagating his errors, or give no satisfactory evidence of his change of principle," that he should be suspended from the ministry. Accordingly we find that on Wednesday, the 16th of November, 1757, at a church meeting held on that day, of which the Rev. Samuel Dunbar, a member of the Council, was the moderator, (by what right I do not know, he not being a member of the Church,) it was voted "to accept of the result of the venerable Council, which they called to advise them in their difficulty." And on the same day, in town meeting, it was voted "that the Rev. John Rogers desist from his

pastoral office for the space of two months, next ensuing, and that the Selectmen be a committee to supply the pulpit during that time." I had learned by tradition, and some entries in Stephen Buss' journal, now in my possession, prove it to be true, that on three several Sabbaths after his suspension, Mr. Rogers went to the meeting house for the purpose of performing his ministerial duties, but being denied an entrance he preached in his own house. The first Sabbath, Rev. Mr. Dunbar preached from John 9: 34. The second, the meeting house was closed ; and the third, the Rev. Mr. Harrington, of Lancaster, preached from Romans 10: 3. From the best information I have been able to obtain from the records and other sources, I am of the opinion that no other Council excepting that of the forty members, was formally convened in this town in relation to the difficulties between Mr. Rogers and his people. It does not appear that any further measures were attempted towards a reconciliation. On the 28th of January, 1758, both the Town and the Church voted that Mr. Rogers be dismissed from his pastoral office. At that meeting of the Church, the following letter was read :

**CHRISTIAN FRIENDS AND BRETHREN :**

I lament that we must be separated. I suf-

fered and toiled with you to establish this church. Most of those who laid the foundation of this altar of God in the wilderness, will stand by me. My enemies are mostly those who came among us, as strangers, whom we welcomed with a Christian affection to our table of communion, and house of worship ; but who have now ungratefully, like the serpent in the fable, bitten their benefactor. The council, too, which have advised you to this course, are not free from guilt. Some of them, and not a few, think as I do on those very doctrines which they pronounce so fatal, and which they call upon me, in the pitiful tones of children to renounce. I forgive them their sin. May God forgive them. Posterity will revise their decision, and judge their characters. I do not understand why I should be singled out, from the other ministers around me, to be made a victim. I differ from them in nothing without it is in frankly declaring what I do believe. Their opinions are like mine. I confess that, on some points I have modified my opinions since I came among you ; and I am grieved to think that any are so simple as to suppose it an indication of mental weakness, or perfidy of heart, or treachery to duty, to grow wiser as one grows older, and

studies longer. John Robinson warned his church to beware of thinking that no more light would beam out of the Word of God, expressly warning them not to stick fast, as some did, where Calvin left the truth, but to follow on after truth. Our covenant, it is true, implies the doctrine of the Trinity, but it does not require any one always to believe it; it expressly exhorts us to study the Word of God, both day and night, and to conform ourselves thereunto. I have done so. Am I guilty of a crime? I am willing to be classed with Newton, and Milton, and Locke, and other good and great men, in the opinion which I hold. No one need be ashamed in their company. As for recanting my opinions, Christian friends, I cannot do it. God and my conscience would both condemn me. I could not think of myself but with shame. My ancestor suffered the torture of fire, and death at the stake, rather than recant, or conceal his opinions; could I meet him in heaven without a blush, if I should deny what I believe to be God's truth? Could I answer to my Master, Christ? Judge ye. I lament to be cut off from you. I am poor, and know not where to go. My little ones cry around me for bread. Still I will trust in God who has never yet forsaken me.

He will care for me and mine. I hope, if you do expel me from the office of Pastor, that you will pay me what you owe me. For ten years I have been willing to share in your poverty, by not calling for a portion of my salary which is justly due to me. Now, I am to be cast abroad upon the world, I feel as if I must be permitted to receive what is necessary for my very existence. But no more of this. The extremest want alone could have compelled me to mention it in this connection. Brethren, pause before you act. Consider, I pray you, what will be the end of these things; what will be thought of this after we are all in our graves? God give you wisdom to act in this matter, as you will all wish you had, when you stand in His presence to answer for this deed. And may the great Head of the Church keep you, and build you up in truth and holiness evermore.

Your devoted, yet aggrieved Pastor,  
JOHN ROGERS.

After the letter had been read, the Church, "Voted, that what Mr. Rogers had heretofore offered, and what he had now offered, was not satisfactory, and that in accordance with the advice of the late council, he be dismissed from his pastoral office." On the same day, the

following Remonstrance was read in town-meeting:

“To those inhabitants of said Leominster, who have lately pretended to be dissatisfied with the Rev. Mr. John Rogers,—Sirs: As the article respecting the dismission of the said Mr. Rogers from his pastoral office, and those articles which refer to your procuring any other preacher, either past or future,—and also those which relate to the granting or raising any moneys to defray the charges that have arisen or may arise on any such account contained in the warrant for calling a meeting of the town, this day, as all these do indeed appear to the subscribers to be very unreasonable, inequitable and unjust, so they do by these presents utterly protest against your proceeding to pass any vote as a town on any of the fore-mentioned articles.

Phillip Sweatsir,  
Oliver Wyman,  
John Wheelock,  
Jacob Peabody,  
William Warner,  
Nathaniel Carter,  
Thomas Legett,  
Jonathan White,  
John Joslin, Jr.,  
Joseph Polley,  
James Symonds,  
Peter Houghton,  
Phillip Sweatsir, Jr.,

Thomas Wilder,  
Benjamin Whitcomb,  
Elizabeth Wheelock,  
Ebenezer Colburn,  
Timothy Kendall,  
Nathaniel Rogers,  
Nathaniel Colburn, Jr.  
Jonas Kendall,  
Joshua Wood,  
Jonathan Wheelock,  
Ezra Hale,  
Wid. J. Houghton,  
Joseph Wheelock,

Simon Butler,  
Stephen Johnson,  
Nathaniel Colburn,  
Jacob Peabody, Jr.,  
Abner Wheelock,  
Ebenezer Polley,  
John Walker,  
John Joslin,  
Abel Wheelock,  
Nathaniel Carter, Jr.,

Recorded by Jonathan Wilson, Town Clerk.

Thus, the Rev. John Rogers, a lineal descendant from the martyr of that name, after having ministered to the spiritual wants of his people more than fourteen years, on a very small salary (and a part of that had been withheld,) is debarred from going into the pulpit on the Sabbath, is shut out of the meeting house, and turned away. Why? What evil hath he done? Was he guilty of any immorality? No. Had he neglected to perform any of his ministerial duties? No. He had only done what the Rev. John Robinson advised the members of his Church to do; he had sought for more light, and, as he verily believed, had found it. By a careful study of the sacred Scriptures, he had discovered more of the Divine truth, and for honestly preaching such truth he was persecuted as a heretic and driven away. In familiar language, the members of that ex parte Council say to the eighteen or nineteen disaffected brethren, "we think you had just reason to be dissatisfied. Your Pastor does not think very highly of that Westminster Catechism. He does not believe in total depravity or original sin. He is not a Trinitarian. On the doctrine of conversion he appears to be confused. He claims to know more of the true meaning of some portions of

the Bible than the ‘neighboring ministers.’ And it is not expedient for you who are determined ‘to stick fast’ to Calvinism to have such a minister. He must be dismissed. But you must not do it hastily. We think you had better ‘attend upon his ministry’ for the space of ‘three months at least.’ And if he still goeth on propagating his errors (as probably he will,) instead of convening this whole Council again, you may apply to the Rev. Samuel Dunbar, and he will come up and tell you what to do to effect the object which the Council have in view. He will also act as the moderator of your church meeting, record all the votes you may pass, and put every thing in the right shape.”

In 1759, Mr. Rogers brought an action against the town for the recovery of some alleged arrearages of his salary. And for more than two years his friends made several unsuccessful attempts to get set off as a separate parish. At length the parties agreed to refer all their difficulties, and the following is a copy of the Rule :

*Rule of Supreme Court, September Term, 1761, Worcester, Miss.* Each party shall bear his own cost, and the said John Rogers in court fully released to the said town of Leominster,

the judgment reviewed and the bond of review and all demands on them as their minister; and the said inhabitants agree that those who adhere to the said Rogers, as far as lies in said town be incorporated into a separate precinct, and that those who shall on or before the last day of October next, send their names to the clerk's office, and desire to be incorporated into a separate precinct shall, they and their estates, be the precinct, and that the other inhabitants shall on request, by vote, join in the said petition that they may be so incorporated, and also agree that if the adherents of the said Rogers shall be so incorporated, the precinct that remains shall, within one year after they are so incorporated, pay to the said new made precinct, the sum of £45, lawful money; and the farther sum of £45, of lawful money more, within ten years after they are so incorporated, with the interest thereof, after the expiration of the first year.

Copy as of record examined.

SAMUEL WINTHROP, Clerk.

Agreeably to the provision of the above Rule, the following Petition was signed and presented:

*To the Honorable Justices of the Superior Court,  
§.c., Sept. 18, 1761.*

We, the subscribers, inhabitants of Leominster, and adherents of Rev. Mr. Rogers, our present pastor, agreeable to the late rule of court entered into by the said town, do by this writing declare our consent and desire to be incorporated into a separate precinct, so long as we support the gospel ministry among ourselves.—Filed in the office of the Clerk of Sept. Court, Oct. 31, 1761.

NATHANIEL HATCH, Clerk.

Nathaniel Colburn,	James Symonds,	Joseph Polley,
Joseph Wheelock,	Nathaniel Carter,	Simon Butler,
Nathaniel Rogers,	David Farnsworth,	Thomas Leggett,
Thomas Wilder, Jr.,	William Warner,	John Colburn,
Nathaniel Carter, Jr.,	Susana Peabody,	Jonathan White,
Abner Wheelock,	Jonathan Colburn,	Timothy Kendall,
Jonas Kendall,	Magaban Legett,	Jonathan White, Jr.,
Thomas Davenport,	Abel Wheelock,	Samuel Hardcastle.

The petition to the General Court was signed by twenty-seven persons, and the Act of Incorporation was passed on the 27th of January, 1762. And the two precincts continued to exist separately until the year 1788, when, by another Act of the General Court, they were again happily united.

Compared with the whole town, the second precinct, in point of numbers, was small. And for reasons which will hereafter appear, but

few united themselves with it after its incorporation. For about ten years after his dismission, Mr. Rogers preached to his adherents, either in his own or some other dwelling house. On the 7th of March, 1768, the town voted, "that the second precinct may meet in the school house on the North side of the River, on Sundays, during the Town's pleasure." That school-house was erected the preceding year, and stood a little N. E. of Capt. Josiah Burrage's dwelling house. It was destroyed by fire in the night time, about two weeks before the school kept in it by Jesse Appleton, afterwards President of Bowdoin College, would have been closed in the spring of 1791. That vote of the town was never rescinded, and Mr. Rogers, and his little flock of faithful and affectionate friends, continued, without any molestation, to assemble in that house for public worship for a period of nearly or quite twenty years. Within a dozen or fifteen years after its organization, nearly half the members of the second precinct had either died or left the town ; and among them Deacon White, the only officer of the church that adhered to Mr. Rogers, and his son Jonathan. Simon Butler was chosen Deacon in 1763. Very few of the members of the first precinct ever attended meeting at

the schoolhouse, or permitted their children to do so. Once only did I ever hear Mr. Rogers preach, and that was in the latter part of the winter of 1787. I have never forgotten the appearance of the minister, nor some other circumstances of the occasion. There were but few present, and the ordinance of infant baptism was administered. I thought at the time, it was a pretty looking babe; but did not dream that she was afterwards to be my wife. But so it happened, and she was the last child Mr. Rogers baptized.

In a few months after this, the ministerial relation between Mr. Rogers and his people was dissolved, as will appear by the following discharge given by him to the precinct:

“Know all men by these presents, that whereas the inhabitants of the second precinct in Leominster, have generously voted to give and grant to me John Rogers, of Leominster, the sum of forty-five pounds, payable in manner following, to wit: fifteen pounds to be paid in one year from the first day of March last, and fifteen pounds to be paid in two years from the first day of March last, and fifteen pounds to be paid in three years from the first day of March last—in consideration thereof, I, the said John Rogers, do by these presents re-

mise, release, quit claim and forever discharge the said second precinct of and from all claims or demands, actions or causes of actions, either in law or equity, for any service done by me for or towards them as a precinct, and upon the payment of the said forty-five pounds in manner aforesaid, I hereby acknowledge the said precinct is fully, effectually, and in the most ample manner exonerated and discharged from me of all demands of every kind that can be named or mentioned on any pretence whatever, the aforesaid sum being to my full satisfaction and contentment, as witness my hand and seal this twenty-fifth day of June, in the year of our Lord one thousand seven hundred and eighty-seven. JOHN ROGERS, [L. s.]

Signed, sealed and delivered in presence of  
NATHANIEL CARTER, Jr.,  
ASA KENDALL.

Mr. Rogers was the son of the Rev. John Rogers, of Boxford, in the County of Essex, and was born Sept. 24th, 1712. He was graduated at H. U., in 1732, and ordained as the minister of this town at the mature age of 31 years. Where, or in what manner, he had spent the eleven years preceding his ordination, I have not the means of ascertaining; but in

all probability his time was faithfully devoted to the study of his profession; and hence he had been enabled to discover more of the Divine truth than those ministers of the Council who rebuked and condemned him; although they were all but three his seniors in College, and, with the exception of the Rev. Mr. Harrington, were also his seniors in the ministry. Mr. Harrington was first settled at Swansey, N. H., and although I would not state it as a fact, yet I believe it was at so early a date, that even he does not form an exception. It has been more than intimated by several reverend clergymen, as well as by the learned historian of Lancaster, that at the time Mr. Rogers was dismissed, Mr. Harrington did not differ from him in the least in regard to those doctrines for the preaching of which Mr. Rogers was condemned by the Council and turned away. There can be no doubt but that Mr. H. did change his opinion on some of the disputed doctrines of Christianity after he was installed at Lancaster; but there are some facts to be noted hereafter which will go far to prove that this did not take place until after the successor of Mr. Rogers had been ordained over the first precinct in this town. A large proportion of the members of that precinct were Lancaster men. Not

a few of them had been brought up under Mr. Harrington's ministry from childhood. Could they be deceived in him? There was no minister in whom they placed more confidence. During the space of almost five years, while they were without a Pastor, Mr. Harrington baptized seven more of their children than all the other ministers who preached for them during that time. If he were not all that time a decided Calvinist, he must have been a most consummate hypocrite, and totally unfit for the Gospel ministry.\* But I am not writing the ecclesiastical history of Lancaster.

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\* The following may serve to help correct a mistake, which, I feel confident, has prevailed to a considerable extent in regard to time. During the interim between Mr. Gardner's death, and the settlement of the ministry here, I was present at an interesting conversation between two aged men in relation to the proceedings against Mr. Rogers. The elder of the two was born in Lancaster, attended on Mr. Harrington's preaching till about 1763, when he came to this town and united himself with the Church of the First Precinct. The younger was born in town, and adhered to Mr. Rogers; but after the two Precincts had been united, was chosen a Deacon of Mr. Gardner's Church. They agreed that at the time Mr. Gardner was ordained, he and Mr. Harrington differed but little, if any, in their religious opinions; and that although the latter became liberal sooner than the former, yet, at the end of twenty or twenty-five years, neither of them adhered to the belief of a single article of what formerly were called the five points of Calvinism. From the high commendations old people used to bestow upon Mr. H. in my younger days, I cannot make myself believe he acted hypocritically.

On the 27th of March, 1750, Mr. Rogers was married to Relief, a daughter of the Rev. John Prentice, of Lancaster. They had seven children.\* Sarah B., the youngest daughter, was the wife of Capt. Luke Johnson, and died here. The others were scattered abroad. There are none of his descendants now living in this town.

But there are still residing here a grandson, and seven or eight great grand children of his sister Lydia, who was the wife of Abijah Smith. The other sister and a brother (Nathaniel) left town many years ago.†

“Mr. Rogers was a man of intellectual power,” says Dr. Bancroft, in his half-century sermon, “and an inquisitive spirit, possessed of a name fitted to make a man independent in his opinions, and prepared to encounter every difficulty in defence of religious truth.” He was strictly an honest man. His moral character was never impeached. In conversation he was frank even to bluntness, and sometimes gave offence to, or wounded the feelings of his friends unintentionally. He was tenacious of

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\* Relief, born July 25, 1753; John, March 27, 1755; Thomas, June 3, 1757; Samuel, Sept. 30, 1758; Stephen Sewall, October 5, 1760; Sarah Bowers, June 26, 1762; William Stanton, March 20, 1765.

†Absalom P. Ford, of this town, is a great great grand child of Nathaniel.

his own opinion. Perhaps he thought too highly of the name. But no man is perfect, and his greatest fault, as I learned many years ago from those who knew him well, was a want of prudence. He commenced his ministry at a time when "an inquisitive spirit began to stir in the church." The people of his charge were mostly tillers of the ground. In the sweat of their face did they eat their bread. Comparatively but few of them had leisure for much reading ; but they were men of strong minds, and quite as tenacious of their own opinions as their Pastor was of his. Mr. Rogers, having obtained great light for himself, endeavored to communicate too much to his people in a short time. Although it is unjustifiable and reprehensible in a minister to conceal his religious opinions, yet nothing can be more unwise and improper than to attempt to impart all he knows in a single sermon. And if Mr. R. had been more prudent in this matter, and "made them to understand doctrine" by administering "precept upon precept, line upon line, here a little and there a little," in all probability he would have continued to be the minister of the whole town to the end of his life.

Mr. Rogers died October 6, 1789, in the 78th year of his age. In 1845, under the di-

rection of a Committee of the First Congregational Society in this town, consisting of Hon. Solomon Strong, Dr. Charles W. Wilder, and Abel C. Wilder, a marble monument was erected to his memory at an expense of about \$100; one half of which was generously given by the Hon. Walter R. Johnson,\* of Washington, D. C., a grandson of Mr. Rogers, and the balance was obtained, or furnished, in equal proportions by the Committee. The first wife of the last named on the Committee was a great grand daughter of Mr. Rogers.

After Mr. Rogers had been dismissed, the town seemed to be in no great haste in regard to a successor. Although the pulpit was for the most part supplied, yet the preachers, for several years at least, were not employed as candidates for settlement. "The neighboring ministers" kindly officiated often enough to administer the sacrament of the Lord's supper, and baptize the children. And among them, Mr. *Harrington* seemed to be the favorite; and, as has already been observed, baptized more children than all the other ministers. In some cases, five or six, and in one instance ten little ones received the baptismal seal at

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\*Died suddenly early in July, 1852.

his hands on a single Sabbath. And even as late as the 7th of November, 1762, he baptized seven. On the 4th of February, 1760, the church adopted a second covenant, materially different from the first, under which those who adhered to Mr. Rogers were content to live. These covenants, with others, may be found in the Appendix. After this time the candidates for settlement were somewhat numerous; but it was not until the 20th of September, 1762, that the church made choice of one, and that was Mr. Francis Gardner, he having three more votes than Mr. Emerson. On the 5th of October following, the town concurred with the church in the choice of Mr. Gardner, and offered him something more than £100 as a settlement, and £66.13.4. salary so long as he shall be their settled minister. He gave his answer in the affirmative, and was ordained December 22, 1762. "The Rev. Mr. *Harrington*, of Lancaster, made the prayer; Mr. Smith, of Marlborough, preached; Mr. Gardner, of Stow, gave the charge; Mr. Goss, of Bolton, prayed after the charge; and Mr. Swift, of Acton, gave the right-hand of fellowship." For the first sermon which he preached after his ordination, he took for a text the 17th and 18th verses of the 3d chapter of Ezekiel.

Although it was intended that all who made a public profession of religion should assent to the second covenant by subscribing thereto; yet so objectionable was it, that of the thirty-seven males who united themselves with the church during the first ten years of Mr. Gardner's ministry, only seventeen could conscientiously subscribe to it. And of the twenty-seven who joined the church during the next ten years, only two signed the covenant. And in order to remedy the difficulty in part, a kind of half-way covenant was adopted, by assenting to which parents might offer their children in baptism without coming to full communion.

During the first twenty years of Mr. Gardner's ministry, twenty-three males, and twenty-nine females recognized the half-way, or baptismal covenant; and all such, without any further ceremony, had a right to come to full communion merely by giving notice to the pastor of their intention so to do. Indeed, so highly objectionable was the covenant of 1760, that it was permitted by general consent to go out of use, and the following short confession was substituted in its place.

“ You openly and publicly profess your belief that there is one God who is a being of infinite and eternal perfection.

That the scriptures of the old and new testament are the word of God, and a perfect rule of faith and manners.

You solemnly renew the dedication of yourself, or selves, to God, the Father, Son, and Holy Spirit. You own God as your God and Father, Jesus Christ as your Redeemer, and the Holy Ghost as your sanctifier to lead you to the truth as it is in Jesus Christ, and to build you up in holiness and comfort.

Finally, you promise to walk orderly in the communion of this church so long as your opportunities to be hereby edified shall be continued to you. You promise this."

The records do not show at what time the foregoing confession was adopted; but it contains all that candidates for full communion were required to give their assent to, further back than the memory of the oldest member of the church now living extends.

Mr. Gardner was on good terms with the neighboring clergymen (Mr. Rogers always excepted) and during the first year of his ministry exchanged twice with Mr. Mellen, of Sterling. Previous to the incorporation of the second precinct, the parochial affairs of the opponents of Mr. Rogers, were transacted in town meeting; but afterwards in separate precinct

meetings. But after the lapse of about twenty-seven years, the two precincts, by another act of the General Court were again united. Whether the leaven used by Mr. Rogers had leavened the whole lump, or whether those who adhered to him had changed their doctrinal views on religious subjects, is not for me to say. But certain it is, that for about twenty-six years after the reunion, the inhabitants of this town lived, and publicly worshipped the God of their fathers, in the bonds of peace and harmony, having none to molest or make them afraid.

For the last twenty years of Mr. Gardner's life, with one or two exceptions, the town annually voted an addition to his salary, making it up commonly to three hundred and fifty, and in one instance, to four hundred dollars.

Mr. Gardner was a son of Rev. John Gardner of Stow; was born Feb. 29, 1736; was graduated at Harvard University in 1755, and nearly twenty-seven years of age when he was ordained.

The same year he was ordained he was married to Sarah, the only child of Mr. John Gibson, of Lunenburg. They had fourteen children, all of whom, with one exception, lived to be men and women. John the oldest son, being now in his eighty-fifth year, continues to

reside in this town; and so do several of the daughters. One of them is the mother of the Hon. Charles G. Prentiss, the Register of Probate for the County of Worcester, and another is the wife of the Hon. Abijah Bigelow.

Mr. Gardner was a man of sound understanding, and of great learning. He was a thorough Biblical scholar; and both in his sermons, and in his prayers, the quotations from the Scriptures were uniformly applicable and appropriate. He was a discreet and prudent Pastor. And as a sermonizer, he excelled all the other ministers in the vicinity, as they themselves were ready to admit. But as an orator; the Rev. Mr. Adams, of Lunenburg, and some others, were far his superiors. By a friend who has kindly furnished some printing statistics, I have been reminded of an anecdote which he and I used to hear related when we were young. Mr. Adams was not only a great orator, and a good minister, but occasionally he was somewhat facetious. And it was said (truly, no doubt,) that on a certain occasion he expressed himself in language like the following: "Let father Gardner write a sermon, and let me deliver it, and we would beat the devil." Meaning, undoubtedly, that the effect of such sermons, thus delivered, would be to convince

the hearers, that, whenever they were enticed by the adversary to commit sin, they should immediately obey the precept given by St. James: "Resist the devil, and he will flee from thee."

Mr. Gardner died suddenly, at Watertown, on his journey to Boston, June 2, 1814, in the seventy-ninth year of his age, and the fifty-second of his ministry.

"The remains of Mr. Gardner lie in our (old) burying-ground, over which a table was erected by the town to commemorate his valuable services, and to express their gratitude and respect for him." In the sermon preached at his funeral by the late Dr. Thayer, of Lancaster, it was very truly said of Mr. Gardner, that "he viewed as of minor importance the speculations of men. He had a single eye to the investigation of truth. As an adviser in controversies, he was happily free from precipitancy and prejudice." With a single exception, he out-lived all of those who were legal voters at the time of his settlement. And the partner of his life, the sharer of his joys and of his cares, survived him but a few months more than three years.

During the long period of Mr. Gardner's ministry, a great many changes took place in the religious, as well as in the civil and politi-

cal concerns of men. Previous to his time it had not been customary here, to read the bible as a part of the public worship on the Sabbath. This practice was introduced by him in 1765. And long after this, it was the custom for all in the congregation who could sing, to join in that part of the worship. And even as late as 1785, as I well remember, some of those aged men used to hold on to those body seats with both hands, and raise their stentorian voices to a very high pitch. And about this time, it was also customary, after the minister had read the hymn, for one of the deacons to "line it," that is, the deacon would read a line, and then the choir would sing it, and so on to the end of the hymn. Some time after this practice had gone out of use here, the Rev. Mr. A. of L., preached, and after having read the hymn, reached the book down to the deacon, as much as to say, take this, sir, and perform your duty. The deacon was civil enough to rise and take the book; but he understood his own duty too well "to line the hymn." About the year 1790, the singing was much improved through the aid and influence of A. Johnson, Esq., and musical instruments were carried into the meeting-house. This gave offence to some of the aged men. They were not at that time quite

prepared to praise their Maker in public "with stringed instruments and organs, or upon high sounding cymbals." And on two occasions, as soon as the bassoon was heard, the aged senior deacon took his hat and walked out of the meeting-house.

During Mr. Gardner's ministry, the second meeting-house was erected. The subject was agitated in the meetings of the first precinct six or seven years before it was settled. At length, on the third of May, 1773, it was voted to build, and that the frame should be raised by the first of June, 1774. A site, containing rather more than an acre, was purchased of Mr. Rufus Houghton, at the rate of £8 per acre, being what is now the common, in front of the First Congregational Meeting House. The precise dimensions of the house are not known, but probably it was sixty feet in length, and fifty feet in width. It fronted to the east, and at each end there was a porch, and in each of those porches were two flights of stairs to the gallery. On the lower floor there were eighteen square pews in the body of the house, and thirty around on the walls. The pulpit was on the west side of the house, and in front and underneath that was the deacon's seat, and over the pulpit was suspended a very large sound-

board. From the double doors in front, to the pulpit, was a broad aisle, a wide one all around by the wall pews, and a narrow one from one porch to the other. In front of the pulpit on either side, were three rows of seats for aged people. In the gallery there were twenty-three square pews around by the wall, besides the two in the corner for colored people. In front of the gallery pews there were three rows of seats, and those on the east side were occupied by the singers. It was well finished, both outside and inside ; and for those times was considered "a large and an elegant meeting-house." The expense of the house cannot be ascertained. It does not appear from the records, that more than £140 were raised by a tax. The pews were sold before the house was built, and probably for enough to defray the whole expense. The house was erected by the united efforts of both precincts, and of course, was considered the town's property, and the town-meetings were held in it for nearly fifty years. In 1824, it was taken down and converted into a town-house, and used as such twenty-seven years to November 1, 1851, when the new brick town-house had been completed. The former is fifty feet by forty, and the latter eighty feet by fifty-seven, and both are two stories high.

We have now arrived at a point where we may take an observation of the second *eclipse* in our ecclesiastical history. The Rev. Mr. Gardner, in his half century sermon, preached in 1812, says "that two things have been particularly agreeable to him, in the course of his ministry; the candor with which the people had attended upon his administrations, and the little attention they had paid to those rambling preachers who go about to promote discord and confusion." But notwithstanding the harmony that had prevailed during the unusually long ministry of Mr. Gardner, it was hardly to be expected there would be anything like perfect unanimity in the choice of a successor; and not a few looked forward to that time with "fear and trembling." The committee chosen to provide preaching after Mr. Gardner's death, could find but three *young* gentlemen from whom a selection was to be made. Those were Messrs. David Damon, who was afterwards settled in Lunenburg, Joseph Allen the present minister of Northboro', and Thomas Prentiss; and they engaged Mr. Prentiss to preach as a candidate. And in January, 1815, the church, by a vote of 22 to eleven, invited him to become their pastor; but the town non-concurred. Mr. Prentiss was subsequently settled over the Harvard church in

Charlestown, where, after a distressing illness, of eleven days, he died, October 5th, 1817, greatly lamented.

In February, the church, by a vote of 31 to 12, made choice of the Rev. Wm. Bascom to be their minister; and in March, the town, by a vote of 197 to 25 concurred, and offered him a salary first of \$550, and afterwards \$600, which he accepted, and he was installed May 10, 1815. The churches invited on the occasion were Shirley, Ashburnham, Lincoln, Cambridge, Princeton, Orleans, Templeton, Lunenburg, Sterling, Lancaster, Bolton, Cambridgeport, Harvard, and Fitchburg. Introductory prayer by Rev. Nath. Thayer, of Lancaster. Sermon by Rev. Jas. Murdock of Princeton. Consecrating prayer by Abiel Holmes, D. D. of Cambridge. Charge by Rev. John Cushing of Ashburnham. Right hand of fellowship by Rev. Thomas B. Gannet of Cambridgeport. Concluding prayer by Rev. Charles Wellington of Templeton.

Various undue influences, both from within, and from without, were brought to bear upon the question of Mr. Bascom's settlement in this town. And those who are desirous of learning many of the particulars in the case, are referred to the printed centennial discourse of the Rev. R. P. Stebbens, delivered Sept. 24th, 1843. Suf-

fice it for me to say, here, that those in town who had exerted the most influence in favor of the measure were the first to be dissatisfied, and the most active in breaking up the connection.

In 1819 the subject was brought before the town in an Article inserted in the warrant, and by a vote of seventy-two to fifty-nine, dissatisfaction was expressed with the minister, and a committee appointed to confer with him on the subject. After an exchange of several written communications, a personal interview was had between one member of the committee and Mr. Bascom, the result of which was, that, in a few days afterwards, he sent in a written request to be dismissed; that request was complied with on the part of the town, a council was convened, and the connection between him and the church was dissolved, March second, 1820, after a ministry of about five years.

Mr. Bascom, like all the rest of us, had his failings; but he was possessed of many good qualities. He was very able in prayer, and especially at funerals. He was attentive to the wants of his people in their sickness and distress. He manifested a commendable interest in the education of the young, both in a moral as well as in an intellectual point of view. As a sermonizer, he failed. A stranger of great

discrimination being accidentally at meeting one Sabbath, on being asked what he had gathered from Mr. B's sermon, replied that "he had not gathered any thing." Mr. Bascom left town soon after his dismissal. He was graduated at Harvard University, in 1802, and had been settled in the ministry at Fitchburg before he came here. He died in 1845.

As was to be expected, and as was predicted by some of those who voted against Mr. Bascom, both in the Church and in the Town, he had laid the foundation for at least one more religious society to be organized sooner or later in this town. And it was under such circumstances that the Church, on the 23d of October, 1820, invited Mr. Abel Conant to become their Pastor. On the 6th of November following, the Town concurred with the Church by a vote of 121 in the affirmative, and none in the negative. They also offered him \$600 salary, and three Sabbaths in the year for his own use. Mr. Conant accepted the call, and was ordained January 24th, 1821, (the coldest day in my remembrance.) Rev. Mr. Damon, made the introductory prayer; Rev. Mr. Moore, of Milford, N. H., preached; Mr. Allen, of Bolton, made the consecrating prayer. Mr. Thayer, of Lancaster, gave the charge; Dr. Puffer, of Berlin, ad-

dressed the society, Mr. Bedee, of Wilton, gave the right hand of fellowship ; Mr. Clark, of Princeton, made the concluding prayer. The other Churches represented in the Council, were in Groton, Westminster, Fitchburg, Winchendon and Sterling.

For one of the first sermons Mr. Conant preached here (and I believe the very first) he took for his text the whole of the parable of the prodigal son, in the 15th chapter of Luke. He dwelt upon the danger of sin and wickedness ; especially of anger, extravagance and debauchery—explained the doctrines of repentance and forgiveness—alluded to the joys in heaven over repentance—and enlarged upon the fulness of the promises given by the Father, through his Son, Jesus Christ, to all mankind, on condition that they turn from their evil doings, and live lives of holiness and virtue. And this was a sample of his general preaching. He had marked out a plan for a whole life, and from a well stored mind brought forth things new and old as the wants of the people of his charge required. He was a thorough Greek scholar—a sound reasoner—a quick and ready writer—a worthy and useful man—and a most excellent minister. He was born in Milford, N. H., July 17th, 1793, and gradu-

ted at Dartmouth College in 1815. He was the Preceptor of Groton Academy several years while he was studying his profession.

On the 15th of November, 1821, Mr. Conant was married to Miss Rebecca Adams, of Amherst, N. H., by whom he had two daughters. He died of scrofula, on the 6th of December, 1836. His youngest daughter survived him ~~only about five months~~ <sup>4<sup>th</sup></sup> A granite monument, erected by the Society, marks the spot where his remains rest, in the South-Westerly corner of the old burying-ground. "Blessed are the dead who die in the Lord." Among the important events which occurred during Mr. Conant's ministry was the erection of the third meeting-house by the town; the organization of three more religious societies; and the erection of three other houses for public worship.

On the 8th of December, 1821, the town voted to build a new meeting-house, and to place it on land which, some years before had been purchased for the purpose, of the widow Maria Chase; and at the same time chose a committee of eleven, to whom discretionary powers and instructions were given, to carry the whole object into effect. It was a neat and commodious building, seventy-five feet in length, sixty-two

feet in width, and contained one hundred and thirty pews. The belfry and steeple rest partly on the front end of the house, and partly on a colonade, thirty-two feet in height, which projects five feet from the front, and was finished in the Ionic order.

The house was completed early in the fall of 1823, at a cost of \$8000 ; and the pews were sold for \$1600 more than enough to cover this sum. A part of the \$1600 was appropriated to the purchase of an organ. “ The town were indebted to the generosity and public spirit of one of its citizens, the late Joel Crosby, Esq., for the donation of a bell, which, to this day, on every Sabbath morning, invites the members of all the religious societies, to the worship of God.”

In the forenoon of October 15, 1823, the Rev. Mr. Conant preached a sermon on leaving the second, or, as it was then called, the old meeting-house, and in the afternoon of the same day, the new one was dedicated. The introductory prayer was made by the Rev. Mr. Damon, of Lunenburg,—the dedicatory prayer, by Rev. Dr. Thayer, of Lancaster,—the sermon was preached by the Pastor, from the words, “ *And the Disciples were called Christians first in Antioch.*” (Acts 11, 26.) “ A large audi-

ence were highly gratified with the services ; several pieces of sacred music were sung, in a style which did great credit to the choir of singers in Leominster."

The town continued to manage the parochial affairs until May 4, 1835, when "The First Congregational Society of Leominster," was organized according to law. "Near the close of Mr. Conant's ministry, by the will of the late Joel Crosby, Esq., the deacons of the church, as trustees, received a donation of one thousand dollars, the interest of which was to be appropriated to the support of the parish, and, by the same will, three hundred dollars was given for the purchase and erection of a clock in the tower of the meeting-house. The clock was not erected till the spring of 1837. The fund became available in 1838." The ordinary expenses of the society are defrayed by an annual tax upon the polls and estates of the members, and the burden is comparatively a light one. Of the eighteen men who constituted the several committees for building the house, selling the pews, taking charge of the securities, and paying off the debt, all are gone to their final account, with two exceptions. The labors of the last committee referred to, were not brought to a close till November,

1831. In 1850, the house was new modelled and finished up in more modern style, inside and outside; but the steeple of beautiful architectural symmetry, remains; and so do the bell and clock, reminding man every hour that he is passing away.

The following are the names of those who were on the several committees, before mentioned:

Solomon Strong, Jonas Kendall, Joel Crosby, Bezaleel Lawrence, William Burrage, Rufus Kendall, Israel Nichols, Wilder Carter, Charles Hills, Abel Carter, John Taylor, Joseph G. Kendall, William Perry, Levi Nichols, Abraham Haskell, Jr., John Buss, Jr., Jonathan Merriam, and David Wilder.

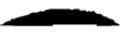
Only the last two survive. In age, nine of them were younger than the one who now records the fact.

In the spring of 1837, Mr. Henry A. Walker was engaged to preach as a candidate, and in June of that year, the church and society acting together, invited him to become their minister, by a vote of thirty-nine to nineteen. But he declined the invitation, and died a few months after, at one of the West India Islands, whither he had gone for the recovery of his health. In July, following, Mr. Rufus Phinehas

Stebbins preached as a candidate, and subsequently by a vote of one hundred and sixty-four in the affirmative and none in the negative, the church and society invited him to become their minister, with a salary of six hundred dollars, payable semi-annually in advance. He accepted the invitation and was ordained Sept. 20, 1837. The services on the occasion were as follows: Prayer and reading of the Scriptures by Rev. Peter Osgood, of Sterling. Sermon by H. Ware, Jr., D. D., of the University church, Cambridge. Ordaining prayer by Rev. Isaac Allen, of Bolton. Charge by Dr. Thayer, Lancaster. Right hand of fellowship, Rev. Calvin Lincoln, Fitchburg. Address to the society, Rev. A. B. Muzzey, Cambridgeport. Concluding prayer, Rev. Joseph Allen, of Northboro'. The other two churches on the council were Harvard and Worcester. During the ministry of Mr. Stebbins, the debt of \$2000 due for the land on which the meeting-house stands, was paid—a parsonage house was purchased by sundry members of the society—a donation of \$1-000 for the support of a "settled minister" in the society was made by the late Bezaleel Lawrence, Esq.,—the clock in front of the gallery was given by Joseph Woodward Esq., who at the time, was residing in town with his neph-

ew, the late Dr. C. W. Wilder—and just before the ordination, an elegant Oxford Bible was presented to the society for the use of the pulpit, by the late Hon. James G. Carter, of Lancaster, a native of this town. The connection between Mr. Stebbins and the society was dissolved by mutual consent in 1844, he having accepted a call "to preside over an institution in Meadville, Penn., for the preparation of young men for the ministry." For a more particular and minute account of the ministry of Mr. Stebbins, the reader is referred to his centennial discourse, and to the two printed sermons preached by him Sept. 15, 1844. Mr. Stebbins was born in Wilbraham in this State, March 3d, 1810—was graduated at Amherst college—studied his profession at the Theological School at Cambridge—was married to Miss Eliza C. Livermore of that town, Sept. 11, 1837, and removed to this town on the 16th of the same month. He still continues at the Meadville college.

On the 15th of Oct., 1844, Mr. Hiram Withington, then recently from the Theological School at Cambridge, was unanimously invited to become the minister of the society, with a salary of seven hundred dollars. He accepted the call, and was ordained on the 25th of the following December.



The Rev. Nathaniel Hall of Dorchester, preached the sermon. The Rev. George Putnam, of Roxbury, gave the charge. The right hand of fellowship was given by the Rev. J. H. Allen, of Jamaica Plains. And the Rev. Joseph Allen, of Northboro', addressed the society. The other services were by the Rev. Messrs. Lincoln, of Fitchburg, Hill of Worcester, Huntington of Boston, Wilson of Grafton, Edes, of Bolton, and Gilbert of Harvard. Rev. Messrs. Sears of Lancaster, and Fosdick of Sterling, were also on the Council.

“ Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not.”

The ministry of Mr. Withington was comparatively short, and interrupted by sickness, trial and death. It cannot therefore be known whether, if his life had been spared, and his health restored, he would have been a successful servant of Jesus Christ or not. Nor whether he would have been able to accomplish the object nearest his heart, the “ Church Reform.” The connection between him and the society was dissolved by mutual consent, July 31, 1848.

Mr. Withington, son of Isaac Withington, was born in Dorchester, July 29, 1818, and on

the 19th of Nov., 1844, was married by Rev. Nath. Hall, to Miss Elizabeth H. Clapp, daughter of Mr. William Clapp, of that town. She died in this town, Dec. 2d, 1845, leaving a son only a few days old, and her remains were carried to Dorchester for interment.

On the 21st of Feb. 1848, Mr. Withington was married to Miss Phila A. Field, a sister of Dr. C. C. Field, of this town, who still survives her husband.

Soon after his dismission, Mr. Withington removed with his family to Dorchester, where he died Oct. 30, 1848. Agreeably to his own request, made a few days before his death, his remains were brought to this town for interment, and a marble monument erected by his friends mark the spot in the new cemetery where they rest.

In his farewell discourse delivered Sept. 3, 1848, in reference to a successor, Mr. Withington speaks as follows: "I need not say to you, when again you have settled a minister, give him freedom, power, attention, co-operation. I need not say that all his usefulness depends as much upon you as upon him. But this let me say, for his sake and yours. Give him your sympathy and confidence. Open to him your minds and hearts. Entrust him with your spiritual expe-

rience, your aims and struggles, your difficulties and doubts. You will thus most effectually aid and encourage him in his labors. Thus will he be better enabled to understand and meet your wants, and secure the best influence over you, when you have come near to him in friendship and confidence. Thus you will bestow upon him the greatest pleasure, and the highest reward of his efforts. Do not wait for him to make the first advances, but open yourselves the way to freedom of intercourse, and real communion of mind and spirit."

On the 19th of Oct. 1848, the society invited the Rev. Amos Smith to become their minister, and offered him a salary of eight hundred dollars. He accepted the invitation, and was installed on Sunday, Nov. 26, 1848. The Rev. Dr. Gannett of Boston, preached the sermon, and the other services were performed by the Rev. Messrs. Lincoln of Fitchburg, Wilson of Grafton, and Doctor Parkman of Boston. Mr. Smith was graduated at Harvard University in 1838—studied his profession at the Theological School, Cambridge, and for a number of years was colleague Pastor with Doctor Parkman. Of his ministry here it does not become me to write. He must *speak* for himself. I may however be permitted to express

the hope, that he will lay out his work for a life—that he will continue to administer consolation to the aged, the sick, and the afflicted—that he will lead the young in the right way, and that at the close of a long and successful ministry here, when his departure shall be at hand, he may be able to say, “I am now ready to be offered, I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.”

Having traced the ecclesiastical history of the town, of the first and second precincts, the first Congregational Society, their ministers and places of public worship, down to the present time, through a period of more than one hundred and nine years since the first vote was passed to settle a minister—it may be proper now to give some account of the three other religious societies that have been organized here since the dismissal of the third minister and the erection of the third meeting-house. And this I shall endeavor to do in the best way I can from the information I have been able to obtain in relation to them.

As was to be expected, and as was predicted by those who were opposed to the settlement

of Mr. Bascom, he adopted and pursued a course, the natural and inevitable tendency of which was, to disturb and destroy that peace and harmony, which, in such an eminent degree, had prevailed in this town, during the last half of the Rev. Mr. Gardner's ministry. But whether for the better or for the worse, would not become me, here, to express an opinion. My business is with the facts, so far as they are attainable. Those who are desirous of reading a more full account of the troubles of those times, are referred to Mr. Stebbins' Centennial, pp. 49 to 55.

“The Evangelical Church” was organized in this town by an ex parte ecclesiastical council, December 25, 1822, and consisted of ten members. The first meeting-house was built in 1824, and located Northerly from the common, nearly half way to the burying-ground, on land that was formerly owned by Ebenezer Houghton. This house was sold to the Methodist Society, in 1838.

Their second meeting-house stands Southwesterly of the common, on land originally owned by Rufus Houghton, and was dedicated to the worship of God, February 8, 1837. In May, 1850, this house was struck by lightning, and came very near being destroyed. In re-

pairing it the pews were taken out and altered, and additions made in the galleries, at an expense of \$3000. It is now a neat and commodious house, with a steeple and convenient vestry.

The first minister, Mr. Phillips Payson, a son of the late Dr. Seth Payson, for many years the pastor of the church in Rindge, N. H., was ordained Nov. 17, 1825, and dismissed, on account of ill health, April 17, 1832. He married a daughter of the late Mr. James Boutell, of this town, and now resides in the State of New York.

The successor of Mr. Payson, as pastor of this Church, was the Rev. O. G. Hubbard, of Sunderland, and a graduate of Amherst College in 1829. He was ordained May 23, 1833, and, after a faithful and successful ministry, was dismissed in June, 1851. And we have now arrived under the shadow of the third *eclipse* in the ecclesiastical affairs of this town. The account is a short one, and I shall endeavor to relate it as nearly as possible in the words of the Rev. member of the council of dismission, from whose lips I received it. "Not one single accusation did the opponents of Mr Hubbard allege against him. Not one of them ventured even to *intimate* that he had been unfaithful

in the ministry. The whole truth may be summed up in these words. It was a political affair. Mr Hubbard, although a most decided anti-slavery man, was not a radical abolitionist. He was unwilling to violate the Constitution of the United States, and cause a dissolution of the Union, by improperly interfering with the reserved rights of any of the individual states. And this was the front of his offending--this was the sole cause of his dismission." \*

Mr. Hubbard has been a most excellent citizen, and has taken great interest in the welfare of the schools, having been a member of the school committee every year since his settlement. A very large proportion of the inhabitants regret to have him leave town, and, wherever he may be, their good wishes will accompany him.†

The Rev. Joel S. Bingham, a graduate of Marietta College, Ohio, and lately minister of

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\*The late Rev. Wm. M. Rogers of Boston.

† Eliza, the eldest child of Mr. Hubbard, an accomplished and a well educated young lady, died Feb. 6, 1852. And some few months afterwards, he removed with his family to East Falmouth, to preach for a time to a religious society in that place. He died of typhus fever, Aug. 14, 1852, aged 47, and his remains are interred in the New Cemetery in this town. Peace be to his ashes, and comfort and consolation to his afflicted widow, who, with her surviving children has returned to reside here.

A handsome marble Monument has been erected by his friends, or by the society, to the memory of Mr. Hubbard.

Charlotte in Vermont, was installed pastor of this church and society, Dec. 17, 1851. It would be unreasonable for the town or the society to expect more of him than to make his worthy predecessor's place good.

The Methodist Episcopal Society in this town was formed March 27, 1823, at the residence of Nathan Stratton. John Stratton was chosen clerk. The church was legally organized March 10, 1828. The first meeting-house was located in the Easterly part of the town at the junction of the Shirley and Harvard roads. It was dedicated in December, 1829. The second meeting-house was purchased of the Evangelical Society in 1838, and occupied for the first time on the first Sabbath in January, 1839. This house was enlarged and a handsome steeple erected in 1849.

The mode of securing the services of preachers is as follows:

"At the annual conference, which usually embraces the travelling ministers within a tract nearly as large as a State, the President of the conference with the advice of a council of elders who have charge of Districts within the bounds of the Conference and visit each church quarterly, determine the stations of the preachers for the ensuing year, never apportioning the

same man to one place more than two years in succession. Each preacher goes to his station previous to any stipulation or agreement with the Society for his own support, except the provision made in the Discipline, which is \$100 for himself—\$100 for his wife, if he have one—\$16 for each child under 7—and \$24 for each child over 7 and under 14 years. In addition to this the discipline provides that the stewards (officers in each church who are to raise supplies for the preacher) shall furnish the preacher a house, and they shall estimate the amount which his family shall need for fuel and table expenses, and they are to defray his travelling or moving expenses. The payment of the above amount is left to the honor of the people; they are not legally bound to pay a dollar. The allowance of the preacher is raised by voluntary subscriptions and contributions."

There is no church covenant except the articles of faith and the general rules in the Discipline. The ministers who have preached since 1823 are Erastus Otis, Geo. E. Fairbanks, Benj. Hazelton, John E. Risley, Ira M. Bidwell, John Lindsay, Jared Perkins, H. S. Ramsdell, Joel Steele, L. B. Griffin, T. W. Tucker, Nathan Rice, Warren Emerson, Lemuel Harlow, Elias E. Scott, Jefferson Haskell, Sanford Benton,

Henry Mayo, Leonard Frost, E. F. Newell, Luman Boyden, Ephraim Culver, John C. Goodrich, Benjamin Paine, William A. Clapp, Horace Moulton, Tho. H. Mudge, J. C. Ingals, H. C. Dunham, Samuel Tupper and Daniel Steele.

At first the ministers were circuit preachers, hence there were frequently two or three at a time.

Mr. Henry Perry has kindly furnished me with an account of the origin and progress of the Baptist Church and Society in this town, from which I extract the following:

Early in the ministry of the Rev. Mr. Bascom, those persons in this town who embraced Baptist sentiments united with the Baptist Society in Holden. The first Baptist preaching and the first baptisms in town, were in 1820. In August, 1822, those who had joined the church in Holden, with others to the number of sixty-five, were dismissed to form a church in Princeton, the members living in this town constituting a branch with the privilege of sustaining the ministry among themselves. On the 30th of August, 1824, David Allen and nine others were organized into a Calvinistic Baptist Society. But this is to be distinguished from the Branch *Church*, which, for fifteen years, was supplied with preaching by the fol-

lowing among other ministers, viz: Rev. John Walker, A. Sampson, Elisha Andrews, Nicholas Branch, Elias McGregor, Luther Goddard, Appleton Belknap, and Samuel Glover. In 1837, the Rev. Moses Harrington was chosen Pastor, and in June following the Branch was publicly re-organized as a distinct and independent Church of Christ.

In 1840, Rev. David Goddard succeeded Mr. Harrington, and his successors were Josiah C. Carpenter, David Taylor and B. H. Clift. The first Baptist Church was dissolved October 27, 1849, and a Church, formed principally from the members of the first, was publicly constituted March 10, 1850, denominated "the Central Baptist Church of Leominster." A new *Society* had been organized about three months previous to the last date. The Rev. A. M. Swain, the present incumbent, was chosen pastor March 10, 1850. The first place of worship was a building formerly used by Mr. John Richardson as a tailor's shop. Their first meeting house was erected on the plain, near the river and the mills, and was dedicated in June 1832. This house was small, and had been sold, and a new one erected in the centre of the town on land purchased of the "First Congregationalist Society." It is a large and commodious

house with a steeple, and makes an elegant appearance, standing as it does between the two town houses.

It was dedicated to the worship of Almighty God in January, 1850.\*

The following is a list of the Deacons of the Churches, under Mr. Rogers, while minister of the town :

CHOSSEN.	DIED.
1743, Nov. 10, Jonathan White.†	
1743, Nov. 10, Gardner Wilder,	1787, April 24.
1747, Dec. 2, James Boutell,	1752, Aug. 22.
1747, Dec. 2, Benjamin Whitcomb,	1778, Oct.
While minister of the second precinct, Jonathan White.	
1765, March 19. Simon Butler,	1795, Apr. 9, aged 80.
Under Mr. Gardner and his successors.	
	Gardner Wilder, 1787, April 24.
	Benjamin Whitcomb,
1763, Dec. 2, Jotham White.	
1767, Oct. 1, Oliver Hoar.	
1769, March 30, Israel Nichols,	1802, Oct. 12, aged 82.
1769, March 30, John Joslin, Jr.,	1810, Sept. 6 aged 75. RESIGNED
1775, June 17, David Wilder,	1815, Dec. 6, aged 75. 1810.
1775, June 17, Ephraim Carter,	1817, May 7 aged 68. 1814.
1797, Mar. 30, Abijay Butler,	1822, Jan. 19, aged 71. 1814.
1801, June 5, John Buss,	1845, Oct. 31, aged 86. 1814.
1810, May 21, John Boutell,	1837, Aug. 9, aged 74.
1814, Mar. 31, Wm. Burrage, Jr.	1844, Aug. 9, aged 76.
1814, Mar. 31, Abel Kendall,	1846, Aug. 13, aged 75. 1819.
1814, Mar. 31, David Wilder, Jr.,	1848. 1848.
1819, July 2, Jonathan Merriam,	1853, Apr. 17, 1833.
1824, Nov. 7, Otis Stearns,	
1835, Jan. 3, Charles Hills,	1851, May 7.
1844, Nov. 7, Ward M. Cotton.	
1848, May 19, Emory Burrage.	
1851, June 21, Abel C. Wilder.	

\* Since the 4th of July, 1851, the meeting house on the plain has been purchased and fitted up for a place of public worship of a small Congregation of Roman Catholics.

† A descendant from Peregrine.

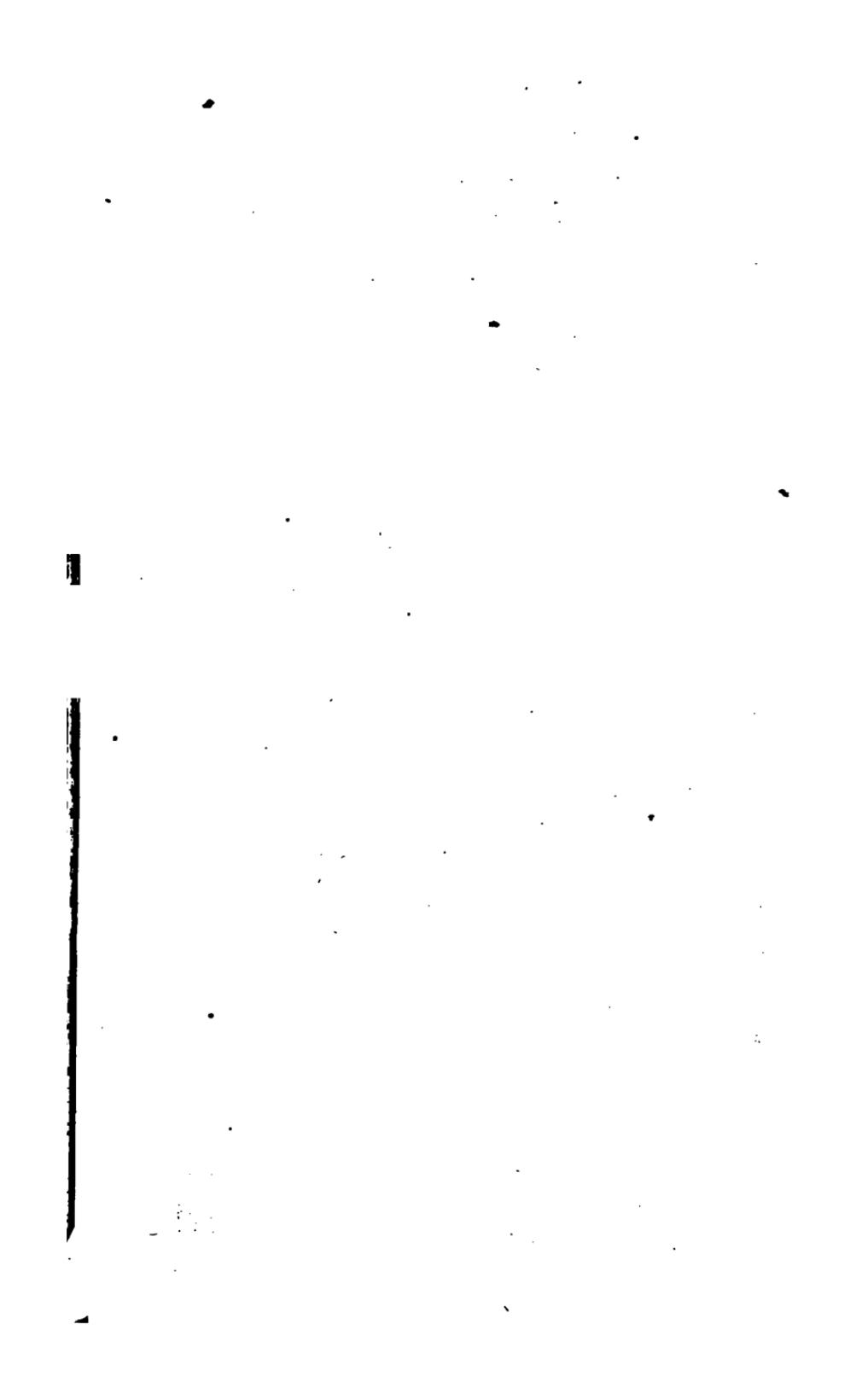
EVANGELICAL CHURCH, under Mr. Payson and his successor.

1822, Abel Wood. 1822, Albert Smith.  
1832, James Boutelle. 1835, Peter Farwell.

The Methodists have no such officers as Deacons among the Laity. The following are the names of the seven stewards now in office: Albert Stratton, Forester Rice, J. C. Lane, J. W. Coolidge, J. B. Bodel, F. W. Whitney and H. W. Knowles.

BAPTIST CHURCH, after it had ceased to be a branch of the Church in Princeton, and was organized in this town.

Samuel Crocker, James S. Parker, William Howe, Micah R. Ball, William Walker, Jonathan Burrage, Luther Severance, Foster Taylor.



## A P P E N D I X.

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The day on which Mr. Rogers was ordained,  
Sept. 14, 1743, O. S., the first church was organized, and adopted the following

### COVENANT.

Being persuaded that we are now called of God to come into the state of a Gospel Church, we do it, therefore, freely in a solemn and religious manner, reflecting on our own unworthiness, admiring the mercy and condescension of God, and trusting in his promised grace. Accordingly, in the presence of God and man we make these solemn declarations respecting our faith and practice.

Declaring our hearty belief of the Christian religion comprised in the Holy Scriptures we firmly resolve, that (studying and meditating in the word of God, both day and night,) we will thereunto habitually conform our lives.

We dedicate ourselves to the Lord Jehovah,

(to the Father, Son and Holy Spirit,) and take him for our eternal portion. We give up ourselves to the Lord Jesus Christ, the Head of the Church, as our Prophet, Priest and King.

We promise constantly, and in an exemplary manner, to observe all the duties of the Moral Law, to live soberly, righteously, and piously, keeping consciences void of offence towards God and man. We resolve to walk together as becomes a church of our Lord Jesus Christ, in the faith and order of the Gospel, according to the best light we can obtain, diligently attending the public worship of God, the sacraments of the New Testament, and all his sacred institutions; watching over one another in meekness and tenderness.

We promise likewise, if any children shall be committed to our care, to educate them in the nurture and admonition of the Lord.

We promise to be sincerely and regularly concerned for our neighbors' welfare, both temporal and spiritual; to do no injury; to give no offence; but to do what in us lies to promote the happiness of all, (with whom we shall be concerned) in every respect, and not to confine this caution and benevolence to our friends, but to extend them even to our enemies. More particularly, we promise inviolably to practice

all relative duties, both to superiors, inferiors and equals ; to show them all that honor, love, condescension and beneficence, which shall be due from us. We promise never to revenge any injury we may suppose ourselves to have received of our neighbors. We will never promote or countenance any obscenity or impurity by word or deed.

We will never wrong our neighbors' worldly estate, but endeavor to advance it, conscientiously observing the rules of justness and honesty ; and as far as we shall be able, make full reparation of any injuries which we may have done. Moreover, we solemnly promise, that we will never allow ourselves in the practice of calumny or slander, but will strictly regard such Christian rules as these. (Titus 3, 2,) speak evil of no man. (James 4, 11,) Speak not evil one of another. (2 Cor. 12, 20,) lest there be stripes, backbitings, whisperings ; and will exercise that charity which covereth the multitude of faults, and thinketh no evil. And in all our affairs whatever, we will religiously avoid (as well as prudently discourage,) indiscreet anger, contention, and a selfish and party spirit.

And, in sum, we solemnly engage that we will invariably seek the public weal, and govern ourselves by the peaceful, charitable, and

generous principles of our holy religion, fixedly adhering to that most reasonable precept of our Blessed Lord and Pattern, “ Whatsoever ye would that men should do to you do ye even the same unto them.”

And now sensible of our own corruption and weakness, and of the power and vigilance of our spiritual enemies, we implore and trust in the gráce of God, through Jesus Christ, to preserve us from dissimulation and instability, with reference to these our sacred vows and resolutions ; to which, in the presence and fear of our all-seeing Judge, we subscribe our names.

John Rogers,	Ebenezer Polly,	Thos. Houghton,	James Boutell,
Benj. Whitcomb,	Thomas Wilder,	Nathaniel Carter,	Jos. Wheelock,
Jona. White,	Ephraim Stone,	Simon Butler,	David Johnson,
Oliver Carter,	Thomas White,	Gardner Wilder.	Phillip Sweetser,

Those who adhered to Mr Rogers were, to the last, content with this Covenant.

On the fourth day of February 1760, nearly three years before the Ordination of Mr Gardner, those members of the Church who were opposed to Mr. Rogers adopted the following :

We, whose names are hereafter subscribed, inhabitants of the town of Leominster, and others in New England, having been incorporated into a church state, do now before God, angels, and men, solemnly renew our covenant with the Lord, confessing and bewailing our sins,

and loathing ourselves for our apostacy from God in Adam, with humble dependence upon the gracious assistance of God to make us steadfast in his covenant, and to establish us to-day for a people unto himself and our seed with us, and that shall come after us ; that he may be unto us a God as he promised unto our fathers, to Abraham, to Isaac and to Jacob, whose children we profess to be, and heirs with them according to the promise, by faith in Jesus Christ,—we do give up ourselves unto the Lord and unto each other by the will of God to be built up a spiritual house, and to offer up spiritual sacrifices acceptable to God by Jesus Christ ; and therefore,

1. We do avouch the Lord to be our God, whose name alone is Jehovah, Father, Son and Holy Spirit, three persons in one God, who is over all blessed forever, to fear him and cleave to him in love, and serve him in truth with all our hearts.

2. We do, through the help of the Holy Spirit, (by covenant) choose all the written word of God, to be our only rule for faith and manners, so building upon the foundation of the apostles and prophets, not preferring one part of the word by partiality to another ; but esteeming every word of God to be pure and

useful for reproof, correction and instruction in righteousness, and as thoroughly furnishing us to all good works, waiting for the teaching of the Spirit of truth to lead into all truth, in a diligent comparing scripture with scripture, until the light thereof shine more and more unto the perfect day—and as some of the truths of God are opposed in this day of apostacy ;—we will therefore stand together in the defence of these truths, resisting steadfastly by his word and spirit, all doctrines that tend to undermine the true Deity or Godhead of our Lord Jesus Christ, or his dignity as King and Prophet and Priest of his church ; or that tend to advance man's innocency by nature, his own merits or righteousness, and to eclipse the sovereignty and efficacy of divine grace in election, vocation and justification, the whole of salvation both begun and perfected only of grace, without any regard had to good foreseen in man or willed by him,—as for human compositions, we bless God for the great grace and eminent gifts he hath given to some men and shall use the writings of such as are agreeable to the word of God, as helps for our instruction, quickening, comforting and establishing in grace, at the same time searching the scriptures whether what they say be agreeable to them, so our

faith may not stand in the wisdom of man but in the power of God.

3. We covenant through the help of the Holy Spirit to improve all the ordinances which Christ hath instituted in his church, both general and special, in their appointed seasons; as prayers, praises, hearing God's word, and to hold communion with each other, in the use of both the seals of the covenant, viz: Baptism and the Lord's Supper:

4. We promise peaceably to submit to the discipline appointed by Christ in his church; as fellowship, the key for opening the doors of the church, to receive in the righteous that keep the truth; censure, the key for shutting the door of the church; public admonition, when the offence is public, withdrawing from those that walk disorderly, that cause divisions and offences, or forsake church assemblies; and excommunicating such as are obstinate heretics, or persist in open scandalous sins; and that there may be the less occasion for public censures and excisions, we promise to warn every brother or sister that offends; not divulging in private offences irregularly, but heedfully following the several precepts laid down for church dealing in Matthew 18: 15, 16 17, willingly forgiving all that manifest unto the

judgement of charity that they truly repent of their miscarriage.

5. We covenant by the help of the Holy Spirit, faithfully to discharge our several relative duties: as—

1. To submit to our pastor in waiting upon his ministry, esteeming him very highly in love for his work's sake, and as a steward of the mysteries of God to us, obeying him that hath the rule over us, and counting him worthy of double honor while ruling well.

2. To discharge our duty to our families, especially to our infant seed, challenging their right to a relation unto God in his church, and to baptism the seal thereof, and therefore to train them up in the nurture and admonition of the Lord,—in special, by the use of such catechisms as are agreeable to the doctrine of grace, especially the Westminster catechism, and calling upon them as they grow up, to avouch the Lord to be their God, and to take on themselves the bond of the covenant; that so the true religion may be maintained in our families whilst we live, and that when we are dead they may stand up in our stead and be accounted to the Lord for a generation.

3. To discharge our duties to each other, in particular to love one another—to bear each

other's burthens, and in honor esteeming each other better than ourselves ; to watch over each other, praying for, and strengthening and comforting one another.

4. To esteem all men, and to love the brotherhood and fear God, and to do good to all as we have opportunity, especially to those who are of the household of faith. Thus we covenant and promise, and the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Gardner Wilder,	Samuel Hale,	William Boutell,
David Johnson,	Joseph Beaman,	Joshua Osgood,
Oliver Carter,	Nathan Bennett,	Kendall Boutell,
Thomas Stearns,	Aaron Brown,	Stephen Buss,
Caleb Sawyer,	Jotham Bennett,	Edward Phelps,
Israel Nichols,	Oliver Hoar,	Joseph Wilder,
Oliver Hale,	James Boutell,	John Fletcher.
Reuben Gates,	David Robbins,	

As has already been observed, the Covenant of 1760 was so objectionable, that only two of the twenty-seven who united themselves with the church during the second ten years of Mr. Gardner's ministry, subscribed their names to it ; and by common consent it was laid aside, and the short and comprehensive confession here re-inserted, was used in its stead.

“ You openly and publicly profess your belief that there is one God who is a being of infinite and eternal perfections. That the scriptures of the old and new testament are the word of God, and a perfect rule of faith and manners. You solemnly renew the dedication of yourself, or selves, to God, the Father, Son and Holy Spirit. You own God as your God and Father; Jesus Christ as your Redeemer, and the Holy Ghost as your Sanctifier to lead you to the truth as it is in Jesus Christ, and to build you up in holiness and comfort. Finally, you promise to walk orderly in the communion of this church so long as your opportunities to be hereby edified shall be continued to you.

You promise this.”

And there was another called the baptismal or half-way Covenant, by the owning of which parents had a right to present their children in baptism without joining the church. By accident or otherwise, that Covenant is lost or mislaid, and therefore cannot be inserted here. But I well recollect that there was in it one clause by which those who assented to it did promise that they would not rest satisfied until they should come to full communion. And June 29, 1795, the church voted, “ That those who have owned the Covenant (Baptismal) and

desire to come into full communion, shall express their desire to the Pastor, who shall make public mention of it, and if no objection be made in a fortnight after, they shall have a right to full communion."

On the second day of November, 1815, all the foregoing Covenants were annulled, and the following was adopted:

Art. 1. We unreservedly give up ourselves to Almighty God, choosing him for our friend and everlasting portion, and promising, with the assistance of his grace, to glorify him with our bodies and with our spirits, which are his.

2. We heartily embrace the Lord Jesus Christ in all his offices, as our only Saviour, and the Holy Ghost as our Sanctifier and Teacher.

3. We receive the Scriptures of the Old and New Testament as the Word of God, and promise to make them the only rule of our religious faith and practice.

4. We promise with seriousness and prayerfulness, to wait on God, diligently in all his holy ordinances, both common and special.

5. We engage to walk orderly and charitably with each other, to use our endeavors for the Church's purity, edification and prosperity; to submit ourselves to its watch and discipline; and in case of offences, to conform to the rule

pointed out by our Saviour in Matthew, 18: 15, 16, 17.

6. We promise to bring up our children in the nurture and admonition of the Lord, to see that all under our care are instructed in the things pertaining to the kingdom of God, to maintain the worship of God in our families, and to set before our households examples of virtue and godliness. All this we do, looking to the blood of the everlasting covenant for the pardon of our sins, and praying that the glorious Lord who is the great Shepherd, would prepare and strengthen us for every good word and work, and receive us at last to everlasting mansions.

William Bascom,	Ephraim Carter,	James Carter,
David Wilder,	Caleb Wood,	Joseph Wilder, Jr.,
Benjamin Perkins,	Samuel Hale,	Elisha Coolidge,
James Boutelle,	Silas Allen,	Isaac Bigelow,
William Burrage, Jr.,	Abijah Butler,	Samuel Crocker,
John Boutelle,	David Wilder, Jr.,	Simeon Butler,
Joseph Wilder,	Josiah Carter,	Ephraim Carter, Jr.,
Ephraim Lincoln,	James Joslin,	Caleb Leland.

The latest Covenant of the church connected with the "First Congregational Society," in this town, is the following, which, by an unanimous vote of that body, was adopted August 12, 1832." Impressed, as you trust, with a due sense of Christian obligation, you surrender yourself in Covenant, unto God, your Heavenly Father, and engage to use your endeavors to honor Him by a life of piety and virtue.

You receive Jesus, the Christ, the Savior, as revealed to your mind in the Sacred Scriptures ; believe it to be your duty to profess his religion, and make the precepts of his gospel the rule of your life and conversation. You receive the Sacred Scriptures, as containing the revealed will of God, and engage to make them the rule of your religious faith and practice. You engage to walk orderly, charitably, and in communion with this church ; to submit yourself to its regular and scriptural discipline, and to contribute, as far as in you lies, to its peace, prosperity and good order.

This, you do, looking unto God, that he would dispose you to walk worthy of your Christian vocation, and adorn the religion you now profess, by purity of life and conversation." Here the Pastor says, " Do you so solemnly covenant and promise ?" and the individual or individuals receiving the covenant assenting— He then says, " I then, in the name of this church, pronounce you a member with us, in full communion, and entitled to the same privileges with ourselves, and engage to discharge towards you the duties of Christian love and fellowship ; expecting and requiring the same friendly offices from you, as members of the same body of which Christ is the Head ; ear-

nestly desiring that you and we may grow in grace, and in the knowledge of our Lord, and finally be admitted members of the church of the first-born, whose names are written in Heaven. Amen."

**FORM OF ADMISSION TO THE EVANGELICAL CHURCH.**  
**ADDRESS.**

**BELOVED FRIENDS:**—You have now presented yourselves to make a public profession of your religious faith, and to enter into solemn covenant with God and his people. We trust you have well considered the nature of this transaction, the most solemn and momentous in which you can ever engage, and that you are prepared by divine grace to consecrate yourselves to God, a living sacrifice, holy and acceptable through Jesus Christ. Having examined the Articles of Faith and Covenant, adopted by this Church, you will now give your assent to the same before these witnesses.

**CONFession OF FAITH.**

1. You believe there is one living and true God, who is revealed in the Scriptures as the Father, the Son, and the Holy Ghost; and that these three are one, and in all divine perfections equal.

2. You believe that the Scriptures of the Old and New Testament were given by the inspiration of God, and are the only perfect rule of Christian faith and practice.

3. You believe that God made all things for himself; that he governs them according to his own will, and that his knowledge and purposes extend to all events, both great and small.

4. You believe that our first parents were created ~~h~~, that they fell from a state of holiness by transgressing the divine command, and that, in consequence of their apostacy, all their descendants are without ~~holiness~~ and alienated from God until their hearts are renewed by the Holy Spirit.

5. You believe that mankind, previous to regeneration, are proper subjects of moral government, accountable to God for their actions, justly required to love him supremely, and for their disobedience justly exposed to his curse and wrath forever.

6. You believe that Christ, being God manifest in the flesh, by his sufferings and death made an adequate atonement in sin, on account of which pardon is offered to all; that repentance and faith in him, evinced by a holy life, are the indispensable conditions of salvation; and that sinners are alone to blame for refusing to comply with them.

7. You believe that all who truly repent and trust in Christ will, through covenanted grace, persevere in holiness to the end of life.

8. You believe that there will be a resurrection of the bodies both of the just and the unjust; and a day of judgement when all must give account to Christ of all the deeds done in the body; when the impenitent will go away into punishment, and the righteous into life, both of which will be without end.

9. You believe that the Lord Jesus Christ has a visible church in the world; that the terms of membership are a credible profession of faith in Christ, and of that holiness which is wrought by the renewing grace of God; and that none but members of the visible church in regular standing have a right to partake of the Lord's Supper; and that only they and their household can be admitted to the ordinance of Baptism.

10. You believe that the first day of the week is the Christian Sabbath, and to be sanctified on the authority of the fourth commandment; that public religious worship on this day, and family and secret worship on all the days of the week, and the habitual practice of righteousness, temperance, sobriety and truth, are important Christian duties.

All these things you profess and heartily believe.

(Here Baptism is to be administered.)

You will now enter into solemn covenant with God and with this Church.

### COVENANT.

In the presence of God and this assembly, you now solemnly covenant to take the great Jehovah, Father, Son, and Holy Ghost, to be your God, the object of your supreme affection, and your portion forever.

You cordially and thankfully accept of the Lord Jesus Christ as your only Savior, engaging to cleave to him as your highest good, and in reliance on his grace, to walk blamelessly in all his commandments and ordinances, to the end of life.

You sincerely acknowledge the Holy Spirit as your Sanctifier, Comforter, and Guide; and you promise evermore to seek and cherish those holy influences by which, through the truth, he sanctifies believers, and makes them meet for the inheritance of the saints in light.

You will henceforth consider yourselves as the Lord's, and solemnly engage to serve him with all that you have and are.

And while you continue among us, you prom-

ise to walk in communion with this Church, seeking its prosperity, and submitting to its discipline, ever demeaning yourselves before God and man, as becometh saints, working out your own salvation with fear and trembling, committing yourselves and all your concerns to Him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

This in the presence of God and his people, you sincerely promise. We then, the members of this Church, affectionately receive you to our communion, and in the name of Christ, declare you entitled to all its privileges. We welcome you to this fellowship with us in the blessings of the Gospel ; and engage to watch over you with Christian affection and tenderness, and to seek your edification, as long as you shall continue among us.

And now, beloved in the Lord, let it be impressed on your minds, that you have entered into solemn engagements from which you can never be released.

Wherever you go, and however you act, these vows will be upon you. They will follow you to your dying hour ; they will follow you to the bar of God ; they will abide upon you to eternity. You can never *undo* what you have now

done. You stand unalterably pledged to be the Lord's, and he will hold you to your promise.

Henceforth the eyes of the world will be upon you ; and as you demean yourselves, so religion will be honored or disgraced. If you walk worthy of your profession, you will be to us a source of credit and consolation ; but if otherwise, an occasion of grief and reproach.— But beloved, we are persuaded better things of you ; and things which accompany salvation, though we thus speak.

May the Lord support and guide both you and us through life, and after this warfare is accomplished, receive us, through the atoning sacrifice of the crucified Redeemer, to that blessed world, where our love and joy shall be forever perfect. Amen.

The Methodists have no covenant other than the following “ Articles of Religion.”

ARTICLE 1. There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness ; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons of one substance, power and eternity, the Father, the Son, and the Holy Ghost.

ART. 2. The Son, who is the word of the Father, the very and eternal God, of one sub-

stance with the Father, took man's nature in the womb of the blessed Virgin ; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

ART. 3. Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

ART. 4. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

ART. 5. The Holy Scriptures contain all things necessary to salvation ; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.

In the name of the Holy Scriptures, we do understand those canonical books of the Old

and New Testament of whose authority was never any doubt in the church, (Lamentations excepted.) All the books of the New Testament, as they are commonly received, we do receive and account canonical.

Art. 6. The Old Testament is not contrary to the New, for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rights, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth, yet, notwithstanding no Christian whatsoever is free from the obedience of the commandments which are called moral.

ART. 7. Original sin standeth not in the following of Adam, (as the Palagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

ART. 8. The condition of man after the fall of Adam, is such that he cannot turn and pre-

pare himself, by his own natural strength and works, to faith, and calling upon God ; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

ART. 9. We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings :—wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

ART. 10. Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, inasmuch that by them a lively faith may be as evidently known, as a tree is discerned by its fruit.

ART. 11. Voluntary works, besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden

duty is required: whereas Christ saith plainly, when ye have done all that is commanded you, say, we are unprofitable servants.

ART. 12. Not every sin willingly committed after justification, is the sin against the Holy Ghost, and unpardonable, wherefore the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

ART. 13. The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same.

ART. 14. The Romish doctrine concerning purgatory, pardon, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

ART. 15. It is a thing plainly repugnant to

the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

ART. 16. Sacraments ordained of Christ, are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him. There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments; that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted as sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the apostles: and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign, or ceremony ordained of God. The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect

or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. 11.29.

ART. 17. Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

ART. 18. The Supper of the Lord is not only a sign that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: inasmuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ. Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, can not be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and Scriptural manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith. The

sacrament of the Lord's Supper was not by Christ's endowance reserved, carried about, lifted up, or worshipped. (P. 154)

ART. 19. The cup of the Lord is not to be denied to the ~~lazy~~ people: for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

ART. 20. The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said, that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

ART. 21. The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve but to godliness.

ART. 22. It is not necessary that rites and ceremonies should in all places be the same, or exactly alike: for they have been always dif-

ferent, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's word.—Whosoever, through his private judgement, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

ART. 23. The president, the congress, the general assemblies, the governors and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States, and by the constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

ART. 24. The riches and goods of Christians are not common, as touching the right, title,

and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

ART. 25: As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgement and truth.

#### STANDING RESOLUTIONS OF THE CHURCH.

A summary declaration of the faith and practice of the Baptist Church in Leominster.

*Resolved*, That it shall be the duty of our pastor or other officer of the church to visit or correspond with any member who, residing in the vicinity of the church, shall neglect for two months in succession to attend the church conference, or to provide some satisfactory communication to the church.

*Resolved*, That we recommend to the members of this church who remove to the vicinity of other churches of the same denomination, to unite with the same without delay.

In view of the evils arising from the use of

intoxicating liquor to the church of Christ and to the salvation of souls,

*Resolved*, That we will *individually* abstain from the use of such liquors as a *drink*.

As we consider slavery, in whatever form it exists, to be contrary to the eternal principles and justice, and the spirit and principles of Christianity, therefore,

*Resolved*, That we will not withhold our testimony against this sin and consequently against those engaged in it, and that we will not hold in *church* fellowship or invite to our communion any person who shall buy, sell or willingly hold as property, any man, woman or child, or accept any such as our pastor or spiritual guide.

SUMMARY DECLARATION. While we acknowledge no creed but the *Bible*, we deem it expedient to make a declaration to the world of what we believe the *Bible* teaches in respect to some important doctrines. We feel ourselves called upon to do this from the fact that most denominations, however different their faith, profess to found it upon the same word of God.

1. We believe that the Holy Scriptures are the word of God, and constitute our only unerring rule of faith and practice.

2. That there is but one living and true God, and that he has manifested himself to his peo-

ple in the character of Father, Son, and Holy Ghost, who are equal in their nature, power and glory.

3. That by sin mankind lost the divine image, became wholly debased and defiled in all the affections of the soul, and consequently incapable of enjoying God truly until renewed by grace.

4. That the only way of salvation from this state is through the *atonement* which was wrought out for us by Jesus Christ, who veiled his Divinity in humanity, and made satisfaction for man to God by his perfect obedience, sufferings, death and resurrection.

5. That though there is an infinite fullness in the *atonement*, sufficient for all mankind, yet none are justified or entitled to any of its spiritual benefits until united to Christ by a living faith which purifies the heart and overcomes the world.

6. We believe that God according to his foreknowledge did elect to eternal salvation *all* who would repent and believe.

7. That all who are renewed by the Holy Ghost will be kept by the power of God through faith unto salvation.

8. That one day in seven should be kept as a day of devotion and religious worship. That

the practice of the early disciples favored the observance of the first day of the week as this sabbath.

9. That the ordinances of the church are two—Baptism and the Lord's Supper.

Baptism is pre-requisite to communion, that it is properly administered only to candidates on profession of faith in the Lord Jesus Christ, and that immersion is the only gospel mode.

10. That the bodies of the righteous and the wicked will be raised from the dead at the last day.

11. That there will be subsequent to the resurrection a general Judgement. The design of this is to make a full and complete disclosure of the principles and proceedings of God's government, and to exhibit the true character of men to themselves and to others.

12. That the wicked will be doomed to everlasting destruction from the presence of the Lord, while the righteous will be received into life eternal.

#### COVENANT.

As we trust we have been redeemed from the power and dominion of sin and submitted ourselves to the Lord Jesus Christ, so we do now covenant with each other that we will walk to-

gether in love as brethren and sisters in the Lord. That we will with care and love, watch over one another, faithfully entreat and admonish one another, as occasion may require. That we will not forsake the assembling of ourselves together on the Sabbath, at the covenant meetings of the church. That we will strive together to the utmost of our ability, to support a faithful, evangelical ministry at *home* and *abroad*.

That we will not neglect the great duty of secret prayer for ourselves and others, and while we have the lead of families, we will call them together to read God's word, converse and pray.

That we will endeavor to bring up such as may at any time come under our care, "in the nurture and admonition of the Lord," and by a pure and lovely example endeavor to win our kindred and acquaintances to the *Savior*, to holiness, and eternal life. We do further engage that while we are with the world we will be guarded in our conversation, circumspect in our lives, and by a holy life and godly conversation, we will endeavor to recommend the religion we profess to those around us. That we will regard and carefully fulfil all our promises, and in whatever business the Lord calls us to

engage, these with perfect honesty and becoming diligence, we will endeavor to glorify God. We will also carefully refrain from spending our time idly at *taverns*, in parties of *worldly pleasure*, vain *amusements*, or in trifling company; but our leisure hours we will redeem from such resorts, and spend them for our own advancement in holy life, by prayer, meditation and suitable reading; or for the good of the poor, the sick, the afflicted or the ignorant. And as we have been raised from the emblematic grave, we will endeavor in all things to lead a new and holy life. Doing with our might what we can to bring back a fallen world to God and holiness.

This do we severally promise to do while the Lord shall strengthen and permit, and to him be all the glory.

And when heart and flesh shall fail, may we be found watching for the coming of the Son of Man, and receive a hearty welcome to the marriage supper of the Lamb.

THE APOSTLES' CREED, composed in the first ages of Christianity. "I believe in God, the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost; born of

the virgin Mary ; suffered under Pontius Pilate; was crucified, died and buried ; the third day he arose again from the dead ; he ascended into heaven ; and sitteth at the right hand of God, the Father Almighty ; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost ; the forgivness of sins ; the resurrection of the body ; and the life everlasting. Amen.

**THE CREEDE OF SAINT ATHANASIUS.** Whosoever will be saved, before all things it is necessary, that he hold the Catholic Faith. Which Faith, except every one do keep whole and undefiled, without doubt he shall perish everlasting. And the Catholic Faith is this : That we worship one God in Trinity, and Trinity in unity ; neither confounding the persons, nor dividing the substance, for there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost is all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, the Holy Ghost eternal. And yet they are not three eternals, but one eternal, as also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son almighty, the Holy Ghost Almighty, and yet there are not three AlUITHIES, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods, but one God. So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord, and yet not three Lords, but one Lord ; For like as we are compelled by Christian verity ; to acknowledge every person by himself to be God and Lord. So are we forbidden by the Catholic Religion, to say, There be three Gods or three Lords. The Father is made of none ; neither created nor begotten. The Son is of the Father alone ; not made, nor created, but begotten. The Holy Ghost is of the Father, and of the Son ; neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons ; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore, or after other ; none is greater or less than another. But the whole three Persons

are co-eternal together: and co-equal. So that in all things as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man. God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his mother, born in the world; perfect God, and perfect Man; of a reasonable soul, and human flesh, subsisting; equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood. Who, although he be God and Man; yet he is not two, but one Christ. One, not by conversion of the Godhead into flesh; but by taking the Manhood into God; One altogether; not by confusion of Substance; but by unity of Person. For as the reasonable soul and flesh is one Man; so God and Man is one Christ; who suffered for our salvation; descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall

come to judge the quick and the dead. At whose coming all men shall rise again with their bodies ; and shall give account for their own works. And they that have done good, shall go into life everlasting ; and they that have done evil into everlasting fire. This is the Catholic Faith ; which except a man believe faithfully, he cannot be saved. Glory be to the Father, &c. As it was in the beginning, &c.

I have thus collected together all the "Covenants," "Confessions of Faith," "Articles of Religion," and "Summary Declarations," of all the Churches in this town, so far as I have been able to obtain them. And I have also subjoined "The Apostles' Creed, composed in the first ages of Christianity," and also \* "The Creed of Saint Athanasius," imposed upon Christians in the fourth Century.

And now I leave the reader to examine them, and compare them with the New Testament, and to determine for himself, which, among them all, conforms most nearly to the requirements of Jesus Christ and his Apostles ; or rather, perhaps I might say, which is the widest departure therefrom.

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\*Copied verbatim, literatim, et interpunctum, from an old Oxford Bible, purchased some twenty-five or more years ago of the estate of the late Gen. James Reed, of Fitchburg.

O! when will that happy time arrive, when all the professed disciples of the meek and lowly Jesus shall be willing to sit down at the same table, and commune together in remembrance of their common Lord and Savior, without requiring of each other to confess more than was required by Philip of the Ethiopian, viz: *I believe that Jesus Christ is the Son of God.*"

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#### TOWN-HOUSES AND TOWN-MEETINGS.

The two Town-houses having been but barely alluded to, I deem it proper to give a more particular account of them both in this place. And in doing so I shall extract from an Address delivered at the dedication of the New Town Hall, Nov. 7, 1851. It was whilst searching the Records, in the preparation of that address, that I came to the conclusion to comply with the request of those who, for several years, had been importuning me to write the history of this town. Until Oct. 25, 1742, the Town-meetings were held in dwelling-houses; and from that time for eighty-two years, with a single exception, they were all held in the first two Meeting-houses. But after the third meeting house had been completed it was pretty evident that, on account of an alteration in the consti-

tution of the commonwealth, and some other circumstances, the time could not be far distant, when there would be two or more houses for public worship in the town, and that those houses would be owned by the respective religious societies worshiping in the same, and not by the town in its corporate capacity ; and hence it would be not only expedient, but also necessary, that some other building should be provided, in which the town meetings could be lawfully held. And to this end, in conformity to sundry votes passed by the town at different times, in relation to the subject, the second meeting house, (John Gardner, Esq., is the only man now living in town who saw that house raised,) was converted into a town house, and located on the westerly end of the new meeting house lot. The house is fifty feet by forty—two stories high—the upper story fitted up for a Town Hall, and the lower one for school rooms, and a room for Town Officers. The expenses incurred, in addition to the materials of the meeting-house, were about eleven hundred dollars. The first town meeting was held in it Nov. 1, 1824, on which occasion a dedicatory, and very appropriate prayer was made by the late Rev. Abel Conant. In that Hall the town-meetings were held twenty-seven years. But

on account of the rapid and unparalleled increase of the population during the ten years preceding 1850, as well as for some other reasons, it was determined, so far as concerned the town-meetings, to pass away from that house and leave it. And during the years 1850 and 1851, sundry votes were passed by the town, whereby it was determined that a new Town House should be erected on land that had been purchased for the purpose, on the westerly side of the First Congregational Meeting-house ;— the necessary funds for defraying the expenses were provided, a plan of the building adopted, and a Committee, consisting of Messrs. Joel W. Fletcher, Joseph Haskell, George W. Wakefield, Ephraim Robbins, and John Nichols, appointed to superintend the work, and carry all the objects into effect. How faithfully and successfully that Committee discharged the arduous and responsible duties incumbent upon them, is well known. For their indefatigable labors, perseverance and care, by which the building was completed within the time prescribed in the vote of the town, they were richly entitled to the thanks of all.

It is true that this noble and substantial edifice was not erected “ without the sound of axe, hammer, or any other tool of iron,” as was the

case of Solomon's Temple of old, nor was any such thing to be expected. The structure of the body of the house being of brick, it was necessary that the workmen

“Should in one hand hold the trowel, that little iron tool,” which, for so many past ages, has been used by masons to spread the cement that unites a building into one common mass, whilst, with the other hand, they shuuld place the material in its proper position. But through the diligence and skill of the contractor, Mr. Joseph Haskell, the work went on regularly from the foundation to the top. Through all the grades of the laborers from the principal overseer to the bearers of the burdens, there appeared to be contentment. No “conspiracies” were formed, no “striking for higher wages,” no contention about the “ten hour system”; but from morn till night, day after day, week after week, and month after month, the sound of the working tools and the machinery was pretty constantly heard.—And the Building in all its apartments was completed.

The length of the House is eighty feet, and the width fifty-seven. The walls are thirty-one feet in height, and the roof is slated. The Town Hall is 60 feet by 54, and 20 feet high in the clear. The basement contains one room for

town officers 34 feet by 20—a safe for the Records, 10 feet by 6,—a room 20 feet by 20 for the sealer of weights and measures—an engine room 44 feet by 20—and a spare room 32 feet by 20, all finished in the best style.

And in the afternoon of the seventh of November, 1851, the legally qualified voters of the town, and other men—the wives and the mothers, the sisters and the daughters, the old and the young, assembled themselves together to occupy that spacious Hall for the first time, and all rejoice together. In solemn prayer to God, and by other appropriate exercises, it was then and there dedicated and set apart for the several purposes for which it had been designed. And long may it continue to be a place of order, instruction and usefulness—but never, *never* a place of disorder, confusion and iniquity.

If there be any one trait in the character of the men of this town of which, more than of any other, they have reason to be proud, it is for the good order which, from the beginning, has been observed in their town-meetings. Those two examples of being seated during the discussion of important and interesting subjects, and of rising and addressing the Presiding Officers with the head uncovered, which were set by those few worthy men assembled in town-

meeting, at the house of Mr. Benjamin Whitcomb, on the 15th of December, 1740, to determine the momentous question of building a Meeting House, have been pretty generally followed from that time to the present. And I sincerely hope and trust, that the men who are now on the stage of public action here, will transmit those, and all other good examples, to their successors; and they again to theirs; and so on down to the latest period of the town's existence.



ERRATA. On page 201, ninth line, for "five months," read *two years and four months.*

On page 246, fifth line, for "lazy," read *lay.*

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